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JOHN BUNYAN.



THE  
WORKS  
OF  
THAT EMINENT SERVANT OF CHRIST,  
**JOHN BUNYAN,**  
MINISTER OF THE GOSPEL,  
AND FORMERLY  
PASTOR OF A CONGREGATION AT BEDFORD.

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IN THREE VOLUMES.

VOL. I.

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**New-Haven :**

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## CONTENTS OF VOLUME I.



Grace Abounding to the Chief of Sinners, in a faithful account of the Life and Death of JOHN BUNYAN,	-	-	9
A Brief Account of Mr. Bunyan's Imprisonment,	-	-	80
Continuation of Mr. Bunyan's Life, Death, and Burial,	-	-	86
A Brief Character of Mr. John Bunyan,	-	-	92
Bunyan's Dying Sayings,	-	-	93
PILGRIM'S PROGRESS, From this World to that which is to Come—An ALLEGORY.	-	-	Part I. 99
PILGRIM'S PROGRESS.	-	-	Part II. 255
CHRISTIAN BEHAVIOUR, Being the Fruits of True Christianity—Teaching Husbands, Wives, Parents, Children, Masters, and Servants, how to walk so as to please God,			389
Solomon's Temple Spiritualized, or Gospel Light brought out of the Temple at Jerusalem,	-	-	433
The Jerusalem Sinner Saved, or Good News for the vilest of men; for the comfort of those who fear they have sinned against the Holy Ghost,	-	-	535

## ENGRAVINGS.

Portrait of John Bunyan,	-	-	-	Frontispiece
The man of Despair,	-	-	-	134
The Pilgrims Received by Ministering Spirits,	-	-	-	255
Christiana and her Children,	-	-	-	268
Muck Rake,	-	-	-	288
Sleepers on Enchanted Ground,	-	-	-	375

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## PREFACE.



CHRISTIAN READER,

If such thou art in reality, or indeed if only a bare outward professor, thou needest not be informed that the all-gracious Emmanuel, in the days of his flesh, after he had given us a glorious display of the Divine Sovereignty, in dispensing the everlasting Gospel, broke forth into these emphatic words, "I thank thee, holy Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent; and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Agreeable to this, says the great Apostle of the Gentiles, "God hath chosen the foolish things of this world to confound the wise : and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are." And why ?—that no flesh should glory in his presence. Perhaps, next to the first publishers of the gospel of the blessed God, these sayings were never more strongly exemplified in any individual, (at least in this or the last century) than in the conversion, ministry, and writings of that eminent servant of Jesus Christ, Mr. JOHN BUNYAN, who was of the meanest occupation, a notorious sabbath-breaker, drunkard, swearer, blasphemer, &c. by habitual practice ; and yet, through rich, free, sovereign, distinguishing grace, chosen, called, and afterwards formed, by the all-powerful operations of the Holy Ghost, to be a scribe ready instructed to the kingdom of God. The two volumes of his work formerly published, with the great success that attended them in pulling down Satan's strong holds in sinner's



hearts, when sent forth in small detached parties, are pregnant proofs of this. Some of them have gone through a great variety of editions. His *Pilgrim's Progress*, in particular, hath been translated into various languages, and to this day is read with the greatest pleasure, not only by the truly serious, of divers religious persuasions, but likewise by those to whom pleasure is the end of reading. Surely it is an original, and we may say of it, to use the words of the great Dr. Goodwin in his preface to the epistle to the Ephesians, that it smells of the prison. It was written when the author was confined in Bedford gaol. And ministers never write or preach so well as under the cross: the Spirit of Christ and of glory then *rests* upon them. It was this, no doubt, that made the Puritans of the last century such burning and shining lights. When cast out by the black Bartholomew act, and driven from their respective charges to preach in barus and fields, in the highways and hedges, they in an especial manner wrote and preached as men having authority. Though dead, by their writings, they yet speak; a peculiar unction attends them to this very hour; and for these thirty years past I have remarked, that the more true and vital religion hath revived, either at home or abroad, the more the good old Puritanical writings, or authors of a like stamp have been called for.\*

If we calmly sit down to consider the character and abilities of Mr. John Bunyan, a great variety of prospects offer themselves to our view; and amidst a number of the very worst qualities before his conversion, and a greater number of the best qualities after he became a true Christian, we find a difficulty to make the just arrangement of the different textures of his temper and character.

If we view this extraordinary man in the former part of his life, we find abundance of things to give us disgust and abhorrence: he was a poor, ignorant, illiterate fellow; his occupation, a common tinker, whose business it was to tramp from town to town, and from house to house, to mend old kettles and saucepans: but this was far from being the worst part of his condition and circumstances. He was a very worthless wicked man: he was

\* Rev. George Whitfield.

a sinner of the baser sort, a most abandoned swearer, a sabbath-breaker, an outrageous rebel to God and all that was good in heaven and earth; a wretch that took more pains to be damned than most professors ever take to be saved.

Be astonished, O heavens! and wonder, O earth! Behold this very man become a miracle of mercy, a mirror of wisdom, goodness; holiness, truth and love. See his nature regenerated, his dead soul enlivened with heavenly life: his polluted soul cleansed and adorned by divine grace: his guilty soul pardoned by God's mercy, and justified by his goodness through the redemption and righteousness of Christ Jesus.

The peculiar character of Mr. Bunyan opens in four or five views: as a man of ardent piety—as an undaunted sufferer for the cause of God and truth—as a most faithful and indefatigable pastor and preacher of the gospel—as a plain popular writer on practical divinity—and lastly, as a man of genius and taste, possessed of an inventive and beautiful imagination.

That he was a man of real religion and uncommon godliness, no man of sense can possibly doubt or deny. If true piety consists in the knowledge, the love, and the resemblance of the blessed God, John Bunyan was a man of piety; and if zeal to preach incessantly in the face of cruel penal laws, and bloody persecutors, which issued in his being apprehended and thrown into Bedford jail for twelve years together: if these constitute the character of a noble professor, Bunyan was that man.

As a pastor of a numerous church, and a faithful preacher of the gospel of Christ, let the records now extant in manuscript at Bedford bear a glorious and delightful testimony and evidence.

As a popular practical writer, on a great variety of important subjects for the use of the bulk of common Christians, I will dare to affirm that he has few equals in the Christian world. I am persuaded there never has been a writer in the English language whose works have spread so wide, and have been read by so many millions of people, as Mr. Bunyan's.

In point of elegance and dignity, he bears no sort of comparison with Dr. Watts, Dr. Doddridge, and Mr. Hervey—in respect

to fire and pungency on practical subjects, Mr. Baxter was vastly his superior ; and in regard to depth and discernment, as well as amplitude and grandeur of thought, he is a thousand degrees below Dr. Owen, and the judicious Charnock—but in plainness of style and conception, adapted to the general capacities of mankind, perhaps he has done more good than any one of them all.

But the highest point of light in which he shines with a distinguished lustre, consists in the beauty of his imagination as an allegorical writer : and here I dare affirm he has absolutely no equal in the Christian world for two thousand years past.

I have only to mention in proof of this, the *Pilgrim's Progress* and the *Holy War*. When that great man, Dr. Simon Patrick, attempted to write the parable of the Christian Pilgrim, he made himself ridiculous—and when the anonymous scribbler of the third part of the *Pilgrim's Progress* tried to obtrude his stuff on the world as the production of Mr. Bunyan, the cheat was soon discovered : every Christian of taste could see the difference as easily as we can discern the superior excellence of a Raphael or a Titian from the productions of a common dauber ; and we can as easily distinguish Bunyan from all other writers, as we can discern the difference between the finest cambric and a piece of hop sacking.\*

\* Rev. John Ryland.

**GRACE ABOUNDING TO THE CHIEF OF  
SINNERS:**

IN

A FAITHFUL ACCOUNT

OF THE

**LIFE AND DEATH**

OF

**JOHN BUNYAN;**

OR,

A BRIEF RELATION

OF THE EXCEEDING MERCY OF GOD IN CHRIST TO HIM:

NAMELY,

IN HIS TAKING HIM OUT OF THE DUNGHILL, AND CONVERTING OF  
HIM TO THE FAITH OF HIS BLESSED SON JESUS CHRIST.

HERE IS ALSO PARTICULARLY SHEWED

WHAT SIGHT OF, AND WHAT TROUBLE HE HAD FOR SIN; AND ALSO  
WHAT VARIOUS TEMPTATIONS HE HATH MET WITH, AND  
HOW GOD CARRIED HIM THROUGH THEM.

---

*Corrected and much enlarged by the Author, for the benefit of the tempted and  
dejected Christian.*

---

Come and hear all ye that fear God, and I will declare what he hath done for my  
soul.—*Psalm lxi. 16.*







## PREFACE.



WRITTEN BY THE AUTHOR, AND DEDICATED TO THOSE WHOM  
GOD HATH COUNTED HIM WORTHY TO BEGET TO  
FAITH BY HIS MINISTRY IN THE WORD.

CHILDREN, grace be with you, Amen. I being taken from you in presence, and so tied up that I cannot perform that duty, that from God doth lie upon me to youward, for your further edifying and building up in faith and holiness, &c. yet that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare, I now once again, as before from the top of *Shenir* and *Hermon*, so now from the *lion's dens*, and from the mountains of the leopards, do yet look after you all, greatly longing to see your safe arrival into the desired haven.

I have sent you here enclosed a drop of that honey that I have taken out of the carcass of a lion. I have eaten thereof myself, and am much refreshed thereby. (Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them, we shall find a nest of honey within them.) The Philistines understood me not. It is something, a relation of the work of God upon my soul, even from the very first, till now, wherein you may perceive my castings down, and risings up: for he woundeth, and his hands make whole. It is written in the scripture, "The father to the children shall make known the truth of God." Yea, it was for this reason I lay so long at *Sinai*, to see the fire, and the cloud, and the darkness, "that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children."

Moses writ of the journeyings of the children of Israel from Egypt to the land of Canaan; and commanded also, that they did remember their forty years travel in the wilderness. "Thou shalt remember all the ways which the Lord thy God leads thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldst keep his commandments or no." Wherefore this I have endeavoured to do; and not only so, but to publish it also; that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me.

It is profitable for Christians to be often calling to mind the very beginning of grace with their souls. "It is a night to be

much observed to the Lord, for bringing them out of the land of Egypt. This is that night of the Lord to be observed of all the children of Israel in their generations." "My God, (saith David, Psa. xlii. 6,) my soul is cast down within me; but I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." He remembereth also the lion and the bear, when he went to fight with the giant of Gath.

It was Paul's accustomed manner, and that when tried for his life, even to open before his judges the manner of his conversion. He would think of that day, and that hour, in which he first did meet with grace; for he found it supported him. When God had brought the children of Israel out of the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there, for though they sang his praise before, yet they soon forgot his works.

In this discourse of mine, you may see much, much I say, of the grace of God towards me. I thank God I can count it much; for it was above my sins, and Satan's temptations too. I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliath in my hand. There was nothing to David like Goliath's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great sins, of my great temptations, and of my great fear of perishing for ever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I.

I could have enlarged much in this my discourse, of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed; and could have adorned all things more than here I seemed to do; but I dare not. God did not play in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the "pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewell.

My dear Children,

The milk and honey is beyond this wilderness. God be merciful to you; and grant that you be not slothful to go in to possess the land.

JOHN BUNYAN.

**GRACE ABOUNDING TO THE CHIEF OF SINNERS:**  
· IN  
A FAITHFUL ACCOUNT  
OF THE  
**LIFE AND DEATH OF JOHN BUNYAN.**



IN this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do in a few words, give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me, may be the more advanced and magnified before the sons of men.

For my descent then, it was, as is well known to many, of a low and inconsiderable generation; my father's house being of that rank that is meanest, and most despised of all the families in the land. Wherefore I have not here, as others, to boast of noble blood, or of any highborn state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into the world, to partake of the grace and life that is in Christ by the gospel.

But yet notwithstanding the meaniess and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn me both to read and write; the which I also attained, according to the rate of other poor men's children, though to my shame I confess, I did soon lose that little I learnt, even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

As for my own natural life, for the time that I was without God in the world, it was, indeed, *according to the course of this world, and the spirit that now worketh in the children of disobedience*. It was my delight to be *taken captive by the devil at his will*; being filled with all unrighteousness; the which did also so strongly work, and put forth itself, both in my heart and life, and that from a child, that I had but few equals, (especially considering my years, which were tender, being few) both for cursing, swearing, lying, and blaspheming the holy name of God.

Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he



did scare and affrighten me with fearful dreams, and did terrify me with fearful visions: For often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, labored to draw me away with them, of which I could never be rid.

Also I should at these years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of darkness, unto the judgment of the great day.

These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down, and afflicted in my mind therewith, yet I could not let go my sins: Yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil; supposing they were only tormentors; that if it must needs be, that I went thither, I might be rather a tormentor, than be tormented myself.

A while after those terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore with more greediness, according to the strength of nature, I did still let loose the reins of my lust, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness.

Yea, such prevalency had the lusts and fruits of the flesh on this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even to the stroke of those laws which bring some to disgrace and open shame before the face of the world.

In these days the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that when I have seen some read in those books that concerned christian piety, it would be as it were a prison to me. Then I said unto God, *Depart from me, for I desire not the knowledge of thy ways.* I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts. *O Lord, thou knowest my life, and my ways were not hid from thee.*

But this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I had at any time seen wicked things,

by those who professed goodness, it would make my spirit tremble. As once above all the rest, when I was in the height of vanity, yet hearing one to swear, that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart ache.

But God did not utterly leave me, but followed me still, not with convictions, but with judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway, so I having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might by my desperateness, have brought myself to my end.

This also I have taken notice of, with thanksgiving: When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room: to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot in the head with a musket bullet, and died.

Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own salvation.

Presently after this, I changed my condition into a married state, and my mercy was, to light upon a wife whose father was counted godly: this woman and I, though we came together as poor as poor might be, (not having so much householdstuff as a dish or a spoon betwixt us both) yet this she had for her part, "The Plain Man's Pathway to Heaven; the Practice of Piety;" which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling of me what a godly man her father was, and how he would reprove and correct vice, both in his house, and among his neighbors, what a strict and holy life he led in his days, both in word and deed.

Wherefore these books, with the relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly both say and sing, as others did, yet retaining my wicked life; but withal, I was so overrun with the spirit of superstition, that I adored, and that with



great devotion, even all things (both the high place, priest, clerk, vestment, service, and what else) belonging to the church; counting all things holy that were therein contained, and especially, the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple to do his work therein.

This conceit grew so strong in a little time upon my spirit, that had I but seen a priest (though never so sordid and debauched in his life,) I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them (supposing they were the ministers of God) I could have laid down at their feet and have been trampled on by them; their name, their garb, and work did so intoxicate and bewitch me.

After I had been thus for some considerable time, another thought came in my mind; and that was, whether we were of the Israelites or no? For finding in scripture that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again, I found within me a great longing to be resolved about this question, but could not tell how I should: at last I asked my father of it, who told me, no, we were not. Wherefore, then I fell in my spirit, as to the hopes of that, and so remained.

But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ: nay, I never thought of him, nor whether there was such an one, or no. *Thus man while blind doth wander, but weurieth himself with vanity, for he knoweth not the way to the city of God.*

But one day, amongst all the sermons our parson made, his subject was to treat of the sabbath-day, and of the evil of breaking that, either with labor, sports, or otherwise: (now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith,) wherefore I fell in my conscience under this sermon, thinking and believing that he made that sermon on purpose to shew me my evil-doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaded therewith, and so went home when the sermon was ended, with a great burthen upon my spirit.

This, for an instant, did benumb the sinews of my best delights, and did enbitter my former pleasures to me; but hold, it lasted not; for before I had dined, the trouble began to go off my mind, and my heart returned to its old course. But Oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with

my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

But the same day, as I was in the midst of a game of Cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this I was put to an exceeding amaze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other ungodly practices.

I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit, (for the former hint did set my sins again before my face) that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing on this also; and while I was thinking of it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin: For thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins, as be damned for few.

Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing; but I say, having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think. Wherefore I found within me great desire to have my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart my desires. The good Lord, whose mercy is unsearchable, forgive my transgressions!

And I am very confident that this temptation of the devil is more usual among poor creatures, than many are aware of, even to overrun the spirits with a scurvy and seared frame of heart, and benumbing of conscience; which frame he stillly and sily supplieth with such despair, that though not much guilt attendeth souls, yet they continually have

a secret conclusion within them, that there is no hopes for them; for they have loved sins, therefore after them they will go.

Now therefore I went on in sin with great greediness of mind, still grudging that I could not be satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbor's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house, and heard me; who though she was a very loose and ungodly wretch, yet protested that I swore and cursed at the most ungodly rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing, that she ever heard in all her life; and that I by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

At this reproof I was silenced, and put to secret shame; and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might teach me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought that could never be.

But how it came to pass I know not; I did from this time forward, so leave my swearing, that it was a great wonder to myself to observe it; and whereas, before I knew not how to speak unless I put an oath before and another behind, to make my words have authority; now I could, without it, speak better, and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.

But quickly after this, I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the scriptures, and of the matter of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for St. Paul's Epistles, and suchlike scriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us.

Wherefore I fell to some outward reformation both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and say, I was sorry for it, and promise God to do



better next time, and there get help again ; for then I thought I pleased God as well as any man in England.

Thus I continued about a year ; all which time our neighbors did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners ; and indeed so it was, though I knew not Christ, nor grace, nor faith, nor hope ; for, as I have well since seen, had I then died, my state had then been most fearful.

But, I say, my neighbors were amazed at this my great conversion, from prodigious profaneness, to something like a moral life ; and truly, so they well might ; for this my conversion was as great, as for Tom of Bedlam to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face, and behind my back. Now I was, as they said, become godly ; now I was become a right honest man. But Oh ! when I understood those were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and indeed I did all I did, either to be seen of, or to be well spoken of by men : and thus I continued for about a twelvemonth, or more.

Now you must know, that before this I had taken much delight in ringing the bell, but my conscience beginning to be tender, I thought such a practice was but vain, and therefore forced myself to leave it ; yet my mind hankered ; wherefore, I would now go to the steeple-house, and look on, though I durst not ring ; but I thought this did not become religion neither ; yet I forced myself, and would look on still ; but quickly after, I began to think, how if one of the bells should fall ? Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking here I might stand sure ; but then I thought again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple door ; and now thought I, I am safe enough ; for if a bell should then fall, I can slip out between these thick walls, and so be preserved notwithstanding.

So after this I would yet go to see them ring, but would not go farther than the steeple door ; but then it came into my head, how if the steeple itself should fall ? And this thought (it may for aught I know when I stood and looked on) did continually so shake my mind, that I durst not stand at the steeple door any longer, but was forced to flee, for fear the steeple should fall upon my head.

Another thing was my dancing. I was full a year before I could quite leave that ; but all this while, when I thought I kept this or that commandment, or did, by word or deed any thing that I thought was good, I had great peace in my conscience ; and should think with my-

self, God cannot but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I.

But poor wretch as I was, I was all this while ignorant of Jesus Christ; and going about to establish my own righteousness; and had perished therein, had not God in mercy shewed me more of my state by nature.

But upon a day, the good providence of God called me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself, in the matter of religion; but I may say, *I heard but understood not*; for they were far above, out of my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil, moreover, they reasoned of the suggestions and temptations of satan in particular; and told to each other, by what means they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief; and did condemn, slight, and abhor their own righteousness, as filthy, and insufficient to do them any good.

And methought they spake as if joy did make them speak; they spake with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world; as if they were *people that dwell alone, and were not to be reckoned among their neighbors*.

At this I felt my own heart began to shake, and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what satan's temptations were, nor how they were to be withstood, and resisted, &c.

Thus, therefore, when I had heard and considered what they said I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such an one.



Therefore I would often make it my business to be going again and again into the company of these poor people; for I could not stay away; and the more I went among them the more I did question my condition: and as I still do remember, presently I found two things within me, at which I did sometimes marvel (especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was.) The one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by scripture they asserted; and the other, was a great bending in my mind, to a continually meditating on it, and on all other good things which at any time I heard or read of.

By these things my mind was now so turned, that it lay like an horse-leach at the vein, still crying out, *Give, give*, which was so fixed on eternity, and on the things about the kingdom of heaven, (that is, so far as I knew, though as yet, God knows I knew but little) that neither pleasures, nor profits, nor persuasions, nor threats could loose it, or make it let go its hold, and though I may speak it with shame, yet it is in very deed, a certain truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since, to get it again from earth to heaven.

One thing I may not omit: there was a young man in our town, to whom my heart before was knit more than to any other, but he being a most wicked creature for cursing, and swearing, and whoring, I now shook him off, and forsook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did; he, after his old swearing and mad way, answered, he was well. But, Harry, said I, "Why do you curse and swear thus? What will become of you if you die in this condition?" He answered me in a great chafe, "What would the devil do for company, if it were not for such as I am?"

About this time I met with some Ranters' books, that were put forth by some of our countrymen, which books were also highly in esteem by several old professors; some of these I read, but was not able to make a judgment about them; wherefore as I read in them, and thought upon them, seeing myself unable to judge, I would betake myself to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve of, or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil let me not embrace it. Lord, I lay my soul in this matter only at thy foot, let me not be deceived, I humbly beseech thee." I had one religious intimate companion all this while, and that was the poor man I spoke of before; but about this time, he also turned a devilish Ranter, and gave himself up to all manner of filthiness, especially uncleanness. He would also deny that there was a God, angel, or spirit;

and would laugh at all exhortations to sobriety: when I labored to rebuke his wickedness, he would laugh the more, and pretend that he had gone through all religions, and could never hit upon the right till now. He told me also, that in a little time I should see all professors turn to the ways of the Ranters. Wherefore abominating these cursed principles, I left his company forthwith, and became to him as great a stranger, as I had been before a familiar.

Neither was this man only a temptation to me, but my calling being in the country, I happened to come into several peoples company, who though strict in religion formerly, yet were also drawn away by these Ranters. These would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God, who had, as I hoped, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it into my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me, not only from Ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days.

And now methought, I began to look into the Bible with new eyes, and read as I never did before, and especially the epistles of the apostle St. Paul were sweet and pleasant to me; and indeed then I was never out of the Bible, either by reading or meditation; still crying out to God that I might know the truth, and way to heaven and glory.

And as I went on and read, I hit upon that passage, *To one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit; and to another faith, &c.* And though, as I have since seen, that by this scripture the Holy Ghost intends, in special, things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other christians had. On this word I mused and could not tell what to do, especially this word *faith* put me to it, for I could not help it, but sometimes must question, whether I had any faith, or no; but I was loth to conclude, I had no faith; for if I do so, thought I, then I shall count myself a very castaway indeed.

No, said I, with myself, though I am convinced that I am an ignorant, and that I want those blessed gifts of knowledge and understanding that other people have; yet at a venture I will conclude, I am not altogether faithless, though I know not what faith is; for it was shewn me, and that too (as I have seen since) by satan, that those who con-

clude themselves in a faithless state, have neither rest nor quiet in their souls; and I was loth to fall quite into despair.

Wherefore by this suggestion, I was for a while, made afraid to see my want of faith; but God would not suffer me thus to undo and destroy my soul, but did continually against this my sad and blind conclusion, create still within me such "suppositions, insomuch that I could not rest content, until I did now come to some certain knowledge whether I had faith or no, this always running in my mind, "But how if you want faith indeed? But how can you tell you have faith?" And besides, I saw for certain, if I had not, I was sure to perish for ever.

So that though I endeavored at the first to look over the business of faith, yet in a little time, I better considering the matter, was willing to put myself upon the trial whether I had faith or no. But alas, poor wretch, so ignorant and brutish was I, that I knew not to this day any more how to do it, than I know how to begin and accomplish that rare and curious piece of art, which I never yet saw or considered.

Wherefore while I was thus considering, and being put to a plunge about it, (for you must know, that as yet I had not in this matter broken my mind to any one, only did hear and consider) the tempter came in with this delusion, "that there was no way for me to know I had faith, but by trying to work some miracles; urging those scriptures that seem to look that way, for the enforcing and strengthening his temptation. Nay, one day, as I was between Elstow and Bedford, the temptation was hot upon me, to try if I had faith, by doing some miracle; which miracle at this time was this, I must say to the puddles that were in the horse-pads, be dry; and to the dry places, be you puddles: and truly one time I was going to say so indeed; but just as I was about to speak, this thought came into my mind; "but go under yonder hedge and pray first, that God would make you able." But when I had concluded to pray, this came hot upon me; that if I prayed, and came again, and tried to do it, and yet did nothing notwithstanding, then to be sure I had no faith, but was a castaway, and lost, nay thought I, if it be so, I will not try yet, but will stay a little longer.

So I continued at a great loss; for I thought, if they only had faith, which could do so wonderful things, then I concluded, that for the present I neither had it, nor yet for the time to come, were ever like to have it. Thus I was tossed betwixt the devil and my own ignorance, and so perplexed, especially at some times, that I could not tell what to do.

About this time, the state and happiness of these poor people at Bedford was thus, in a kind of a vision, presented to me. I saw as if



they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them, I saw a wall that did compass about this mountain, now through this wall, my soul did greatly desire to pass; concluding, that if I could, I would even go into the very midst of them, and there also comfort myself with the heat of their sun.

About this wall I bethought myself, to go again and again, still praying as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time: at the last, I saw, as it were, a narrow gap, like a little door-way in the wall, through which I attempted to pass: now the passage being very straight and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders, and my whole body; then I was exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

Now this mountain, and wall, &c. was thus made out to me: the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the christians and the world; and the gap which was in the wall, I thought, was Jesus Christ, who is the way to God the Father. (John xiv. 6. Matt. vii. 14.) But forasmuch as the passage was wonderfully narrow, even so narrow, that I could not, but with great difficulty enter in thereat, it shewed me, that none could enter into life, but those that were in downright earnest, and unless also they left that wicked world behind them; for here was only room for body and soul, but not for body and soul, and sin.

This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine: now also would I pray wherever I was; whether at home or abroad; in house or field; and would also often, with lifting up of heart sing that of the fifty-first Psalm, *O Lord, consider my distress*; for as yet I knew not where I was.

Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead of having satisfaction here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, "whether I was elected: but how if the day of grace should be past and gone?"

By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flaine to find the way to heaven and glory, and thought nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially sometimes, as if the very strength of my body also had been taken away by the force and power thereof. This scripture did also seem to me to trample upon all my desires; *it is neither in him that willeth, nor in him that runneth; but in God that sheweth mercy.*

With this scripture I could not tell what to do; for I evidently saw, unless that the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long, and labor until my heart did break, no good could come of it. Therefore this would stick with me, "How can you tell that you are elected? And what if you should not? How then?"

O Lord, thought I, what if I should not indeed? It may be you are not, said the tempter; it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed, you should not be elected and chosen of God, there is no hope of your being saved; *For it is neither in him that willeth, nor in him that runneth; but in God that sheweth mercy.*

By these things I was driven to my wits-end, not knowing what to say, or how to answer these temptations: indeed, I little thought that satan had thus assaulted me, but that rather it was my own prudence thus to start the question; for that the elect only obtained eternal life; that I without scruple did heartily close withal; but that myself was one of them, there lay the question.

Thus therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind; but one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, *Look at the generations of old, and see; did ever any trust in God, and were confounded?*

At which I was greatly enlightened, and encouraged in my soul; for thus, at that very instant, it was expounded to me: "begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find, that there was ever any that trusted in the Lord, and was confounded." So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to find it presently; for it was so fresh, and with such strength and comfort on my spirit, that it was as if it talked with me.

Well, I looked, but I found it not; only it abode upon me: then did I ask first this good man, and then another, if they knew where it was, but they knew no such place. At this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize, and abide upon my heart; and yet that none could find it; for I doubted not but that it was in the holy scriptures.

Thus I continued above a year, and could not find the place; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus, (Eccles. ii. 16.) This, at the first, did somewhat daunt me; but because by this time I had got more experience of the love and kindness of God, it troubled me the less, especially when I considered, that though it was not in those texts that we call holy and canonical; yet, forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me; that word doth still oftentimes shine before my face.

After this, that other doubt did come with strength upon me, *But how if the day of grace should be past and gone?* How if you have overstood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thoughts of this, *But how if the day of grace is past?* And to aggravate my trouble, the tempter presented to my mind those good people of Bedford, and suggested thus unto me, that these being converted already, they were all that God would save in those parts; and that I came too late; for these had got the blessing before I came.

Now was I in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition; counting myself far worse than a thousand fools for standing off thus long, and spending so many years in sin as I had done; still crying out, Oh! that I had turned sooner! Oh! that I had turned seven years ago! It made me also angry with myself, to think that I should have no more wit, but to trifle away my time, till my soul and heaven were lost.

But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind, *Compel them to come in, that my house may be filled; and yet there is room.* (Luke xiv. 22, 23.) These words, but especially those, *And yet there is room*, were sweet words to me; for truly I thought that by them I saw there was place enough in heaven for me; and moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he knowing that the time would come, that I should be afflicted with fear, that there was no place left for me in his bosom, did before speak this word, and



leave it upon record, that I might find help thereby against this vile temptation. This I then verily believed.

In the light and encouragement of this word, I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak those words on purpose for my sake; for I did think verily, that he did on purpose speak them to encourage me withal.

But I was not without my temptations to go back again; temptations I say, both from satan, mine own heart, and carnal acquaintance; but I thank God these were outweighed by that sound sense of death, and of the day of judgment, which abode, as it were, continually in my view: I should often also think on Nebuchadnezzar; of whom it is said, *He had given him all the kingdoms of the earth*. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now I read, that the clean beasts *chewed the cud*; that is, thought I, they shew us, we must feed upon the word of God: they also *parted the hoof*, I thought that signified, we must part, if we would be saved, with the ways of ungodly men. And also, in further reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog; or if we did part the hoof, like the swine, yet if we did not chew the cud, as the sheep, we are still, for all that, but unclean: for I thought the hare to be a type of those that talk of the word, yet walk in the ways of sin; and that the swine was like him that parted with his outward pollution, but still wanted the word of faith, without which, there could be no way of salvation, let a man be ever so devout. After this, I found by reading the word, that those that must be glorified with Christ in another world *must be called by him here*; called to the partaking of a share in his word and righteousness, and to the comforts and first-fruits of his Spirit; and to a peculiar interest in all those heavenly things, which do indeed prepare the soul for that rest, and house of glory, which is in heaven above.

Here, again, I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called, inherit the kingdom of heaven. But oh! how I loved those words that spake of a *Christian's calling*! As when the Lord said to one, *Follow*

me; and to another, *Come after me*: and oh, thought I, that he would say so to me too; how gladly would I run after him!

I cannot now express with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what would I have given for it! Had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.

How lovely now was every one in my eyes, that I thought to be converted men and women! They shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage. (Psalin xvi.) But that which made me sick, was that of Christ, in St. Mark, *He went up into a mountain, and called to him whom he would, and they came unto him.* (Mark iii. 13.)

This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear, was this; lest Christ should have no liking to me, for he called whom he would. But oh! the glory that I saw in that condition, did still so engage my heart, that I could seldom read of any that Christ did call, but I presently wished, "Would I had been born in their clothes; would I had been born Peter; would I had been born John; or, would I had been by and had heard him when he called them, how would I have cried, O Lord call me also? But, oh! I feared he would not call me."

And truly, the Lord let me go thus many months together, and showed me nothing; either that I was already, or should be called hereafter. But at last, after much time spent, and many groans to God, that I might be a partaker of the holy and heavenly calling; that word came in upon me: *I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion.* (Joel iii. 21.) These words I thought were sent to encourage me to wait still upon God; and signified unto me; that if I were not already, yet time might come, I might be in truth converted unto Christ.

About this time I began to break my mind to those poor people in Bedford, and to tell them my condition; which when they had heard, they told Mr. Gifford of me, who himself also took all occasion to talk with me; and was willing to be well persuaded of me, though I think from little grounds: but he invited me to his house, where I should hear him converse with others, about the dealings of God with their souls; from all which I still received more conviction, and from that time began to see something of the vanity and inward wickedness of my heart; for as yet I knew no great matter therein; but now it began to be discovered

unto me, and also to work at that rate as it never did before. Now I evidently found, that lusts and corruptions put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail; I found also, that whereas before my soul was full of longing after God, it now began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird, to hinder him from flying.

Nay, I thought, now I grow worse and worse; now I am farther from conversion than ever I was before; wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. If now I should have burned at the stake, I could not believe that Christ had a love for me: alas I could neither hear him, nor see him, nor feel him, nor savor any of his things, I was driven as with a tempest, my heart would be unclean, and the Canaanites would dwell in the land.

Sometimes I would tell my condition to the people of God; which, when they heard, they would pity me, and tell me of the promises; but they had as good have told me, that I must reach the sun with my finger, as have bidden me receive or rely upon the promises; and as soon as I should have done it: All my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn.

These things have often made me think of the child which the father brought to Christ, *who while he was yet coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed, foaming.*

Further, in these days, I should find my heart to shut itself up against the Lord, and against his holy word; I have found my unbelief to set, as it were, the shoulder to the door to keep him out; and that too even then, when I have with many a bitter sigh, cried, *Good Lord, break it open: Lord, break these gates of brass, and cut these bars of iron asunder.* (Psalm, cvii. 16.) Yet that word would sometimes create in my heart a peaceable pause, *I girded thee, though thou hast not known me.* (Isaiah xlv. 5.)

But all this while, as to the act of sinning, I was never more tender than now: I durst not take a pin or stick, though but so big as a straw; for my conscience now was sore and would smart at every touch I could not now tell how to speak my words, for fear I should misplace them. Oh, how cautiously did I then go in all I did or said! I found myself in a miry bog, that shook if I did but stir, and was,



as there, left both of God and Christ, and the spirit, and all good things.

But I observed, though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only he shewed me, I was lost if I had not Christ, because I had been a sinner; I saw that I wanted a perfect righteousness to present me without fault before God, and this righteousness, was no where to be found, but in the person of Jesus Christ.

But my original and inward pollution; that, that was my plague and affliction, that I saw at a dreadful rate, always putting forth itself within me; that I had the guilt of, to amazement; by reason of that, I was more loathsome in mine own eyes than a toad, and I thought I was so in God's eyes too; sin and corruption, I said, would as naturally bubble out of my heart, as water would hubble out of a fountain; I thought now, that every one had a better heart than I had; I could have changed hearts with any body; I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore, at the sight of my own vileness deeply into despair; for I concluded that this condition I was in, could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure, I am given up to the devil, and to a reprobate mind; and thus I continued a long while, even for some years together.

While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I saw old people hunting after the things of this life, as if they should live here always: the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, child, &c. Lord, thought I, what ado is here about such little things as these! What seeking after carnal things by some, and what grief in others for the loss of them! If they so much labor after, and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water! I should count those but small afflictions, and should bear them as little burthens. *A wounded spirit who can bear?*

And though I was much troubled, and tossed, and afflicted, with the sight and sense and terror of my own wickedness, yet I was afraid to let this sight and sense go quite off my mind; for I found, that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind, than better. Wherefore, if my guilt lay hard upon me, then I should cry that the blood of Christ might take it off; and if it was going off without it (for the sense of sin would be sometimes as if it would die, and go quite



away,) then I would also strive to fetch it upon my heart again, by bringing the punishment of sin into hell-fire upon my spirits; and would cry, "Lord, let it not go off my heart, but by the right way, by the blood of Christ, and the application of the mercy, through him, to my soul; for that scripture did lay much upon me, *Without shedding of blood there is no redemption*. And that which made me the more afraid of this, was, because I had seen some who, though they were under the wounds of conscience, would cry and pray; yet feeling rather present ease for their trouble, than pardon for their sin, cared not how they lost their guilt, so they got it out of their mind: now having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry unto God the more, that it might not be so with me.

And now I was sorry that God had made me man, for I feared I was a reprobate. I counted man, as unconverted, the most doleful of all creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men unblessed.

Yea, I thought it impossible that ever I should attain to so much godliness of heart, as to thank God that he had made me a man. Man indeed is the most noble by creation, of all creatures in the visible world; but by sin he has made himself the most ignoble. The beasts, birds, fishes, &c. I blessed their condition, for they had not a sinful nature; they were not obnoxious to the wrath of God; they were not to go to hell-fire after death; I could therefore have rejoiced, had my condition been as any of theirs.

In this condition I went a great while; but when the comforting time was come, I heard one preach a sermon on these words in the Song, *Behold, thou art fair, my love; behold, thou art fair*. But at that time he made these two words, *my love*, his chief and subject matter; from which, after he had a little opened the text, he observed these several conclusions: "1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love, which hath been hated of the world. 4. Christ's love when under temptation and under destruction. 5. Christ's love, from first to last."

But I got nothing from what he said at present; only when he came to the application of the fourth particular, this was the word he said: "If it be so, that the saved soul is Christ's love, when under temptation and destruction; then poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of face, yet think on those two words, *my love* still."

So as I was going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, "What shall I get by thinking on these two words?" This thought had no

sooner passed through my heart, but these words began thus to kindle in my spirit, *Thou art my love, thou art my dove*. twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, "but is it true, but is it true?" at which that sentence fell upon me, *He wist not that it was true, which was come unto him of the angel*.

Then I began to give place to the word which with power, did over and over make this joyful sound within my soul, *Thou art my love, thou art my love, and nothing shall separate thee from my love*. And with that my heart was filled full of comfort and hope, and now I could believe that my sins would be forgiven me; yea, I was now so taken with the love and mercy of God, that, I remember I could not tell how to contain till I got home: I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me; wherefore I said in my soul, with much gladness, well, I would I had a pen and ink here, I would write this down before I go any farther; for surely I will not forget this forty years hence: but alas! within less than forty days I began to question all again; which made me begin to question all still.

Yet still at times I was helped to believe, that it was a true manifestation of grace unto my soul, though I had lost much of the life and favor of it. Now about a week or a fortnight after this, I was much followed by this scripture, *Simon, Simon, behold Satan hath desired to have you*: and sometimes it would sound so loud within me, yea, and as it were, call so strongly after me, that once, above all the rest, I turned my head over my shoulder, thinking verily that some man behind me, had called me; being at a great distance, methought he called so loud; it came as I have thought since, to have stirred me up to prayer and to watchfulness; it came to acquaint me, that a cloud and a storm was coming down upon me; but I understood it not.

Also, as I remember, that time that it called to me so loud, was the last time that it sounded in mine ears; but methinks I hear still with what a loud voice these words, *Simon, Simon*, sounded in mine ears. I thought verily, as I have told you, that somebody had called after me, that was half a mile behind me; and although that was not my name, yet it made me suddenly look behind me, believing that he that called so loud meant me.

But so foolish was I. and ignorant, that I knew not the reason of this sound; (which I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming) only I should muse and wonder in my mind, to think what should be the reason of this scripture, and that at this rate, so often and so loud, it should still be

sound and rattling in mine ears. But, as I said before, I soon perceived the end of God therein.

For, about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another; first, all my comfort was taken from me; then darkness seized upon me; after which, whole floods of blasphemies, both against God, Christ, and the scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me against the very being of God, and of his only beloved Son; as whether there were in truth a God, or Christ? and whether the holy scriptures were not rather a fable and cunning story, than the holy and pure word of God.

The tempter would also much assault me with this, "How can you tell but that the Turks had as good scriptures to prove their Mahomet the Saviour as we have to prove our Jesus? And, could I think, that so many ten thousands in so many countries and kingdoms, should be without the knowledge of the right way to heaven; (if there were indeed a heaven) and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews and Moors, and Pagans; and how if all our faith, and Christ, and scriptures, should be but a think so too?"

Sometimes I have endeavored to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but alas! I quickly felt, when I thus did, such arguings as these would return again upon me, "Though we made so great a matter of Paul, and of his words, yet how could I tell, but that in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions; and also take the pains and travel, to undo and destroy his fellows."

These suggestions (with many other which at this time I may not nor dare not utter, neither by word or pen), did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though indeed there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind.

Only by the distaste that they gave unto my spirit, I felt there was something in me that refused to embrace me. But this consideration I then only had, when God gave me leave to swallow my spittle; otherwise the noise, and strength, and force of these temptations would drown and overflow, and as it were, bury all such thoughts, or the remembrance of any such thing. While I was in this temptation, I



found my mind suddenly put upon it to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the scriptures.

Now I thought, surely I am possessed of the devil; at other times, again I thought I should be bereft of my wits; for instead of lauding and magnifying God the Lord, with others, if I have but heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him; so that whether I did think that God was, or again did think there was no such thing, no love, nor peace, nor gracious disposition could I feel within me.

These things did sink me into very deep despair; for I concluded that such things could not possibly be found amongst them that loved God. I often, when these temptations had been with force upon me, did compare myself to the case of such a child, whom some gipsy hath by force took up in her arms, and is carrying from friend and country; kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his.

In those days, when I have heard others talk of what was the sin against the holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it; now no sin would serve but that: if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was this temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muck-hole or other, to keep my mouth from speaking.

Now again I beheld the condition of the dog and toad, and counted the estate of every thing that God had made, far better than this dreadful state of mine, and such as my companions was. Yea, gladly would I have been in the condition of a dog or horse; for I knew they had no souls to perish under the everlasting weight of hell, or sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it; yet that which added to my sorrow was, that I could not find, that with all my soul I did desire deliverance. That scripture did also tear and rend my soul in the midst of these distractions, *The wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.*

And now my heart was, at times, exceeding hard; if I would have given a thousand pounds for a tear, I could not shed one; no nor sometimes scarce desire to shed one. I was much dejected, to think that this would be my lot. I saw some could mourn and lament their sin; and



others again, could rejoice and bless God for Christ; and others again, could quietly talk of, and with gladness remember the word of God, while I only was in the storm or tempest. This much sunk me, I thought my condition was alone, I should therefore much bewail my hard hap, but get out of, or get rid of these things, I could not.

While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God, but with sore and great affliction. Yea, then was I most distressed with blasphemies; if I had been hearing the word, then uncleanness, blasphemies, and despair would hold me a captive there; if I have been reading, then sometimes I had sudden thoughts to question all I read; sometimes again, my mind would be so strangely snatched away, and possessed with other things that I have neither known, nor regarded, nor remembered so much as the sentence that but now I have heard.

In prayer also I have been greatly troubled at this time; sometimes I have thought I have felt him behind me, pull my clothes; he would be also continually at me in time of prayer, to have done, break off, make haste, you have prayed enough, and stay no longer; still drawing my mind away. Sometimes also he would cast in such wicked thoughts as these, that I must pray to him, or for him; I have thought sometimes of that, *Fall down; or, if thou wilt fall down and worship me.*

Also, when because I have had wandering thoughts in the time of this duty, I have labored to compose my mind, and fix it upon God; then with great force hath the tempter labored to distract me, and confound me, and to turn away my mind, by presenting to my heart and fancy, the form of a bush, a bull, a besom, or the like, as if I should pray to these; to these he would also (at some times especially) so hold my mind, that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.

Yet at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of his gospel: but, oh! how would my heart, at such times, put forth itself with inexpressible groanings. My whole soul was then in every word; I should cry with pangs after God, that he would be merciful unto me; but then I should be daunted again with such conceits as these; I should think that God did mock at these my prayers, saying, and that in the audience of the holy angels, "This poor simple wretch doth hanker after me, as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor soul! how art thou deceived! It is not for such as thee to have favor with the Highest."

Then hath the tempter come upon me also with such discouragements as these: "You are very hot for mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spirit, but I have quenched their zeal," (and with this, such and such who were fallen

off would be set before mine eyes.) Then I would be afraid that I should do so too; but thought I, I am glad this comes into my mind; well, I will watch, and take what care I can. "Though you do, (said Satan) I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I, (saith he) though I be seven years in chilling your heart if I can do it at last? Continual rocking will lull a crying child asleep; I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire; I shall have you cold before it be long."

These things brought me into great straits; for as I at present could not find myself fit for present death, so I thought, to live long, would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and thought; but I thank Christ Jesus, these things did not at present make me slack my crying, but rather did put me more upon it, (like her who met with the adulterer, Deut. xxii. 26.) in which days that was a good word to me, after I had suffered these things a while: *I am persuaded that neither height, nor death, nor life, shall separate us from the love of God, which is in Christ Jesus.* And now I hoped long life would not destroy me, nor, make me miss of heaven.

Yet I had some supports in this temptation, though they were then all questioned by me. That in Jer. iii. at the first was something to me; and so was the consideration of verse 5, of that chapter; that though we have spoken and done all the evil things as we could, yet we should cry unto God, *My Father, thou art the guide of my youth; and shall return unto him.*

I had also once a sweet glance from that, *For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.* I remember that one day, as I was sitting in a neighbor's house, and there very sad at the consideration of my many blasphemies; and as I was saying in my mind, What ground have I to think that I, who have been so vile and abominable, should ever inherit eternal life? That word came suddenly upon me, *What shall we say to these things? If God be for us, who can be against us?* That also was an help unto me, *Because I live, ye shall live also.* But these words were but hints, touches, and short visits, though very sweet when present; only they lasted not; but like to Peter's sheet, of a sudden were caught up from me to heaven again.

But afterward the Lord did more fully and graciously discover himself unto me, and indeed did quite, not only deliver me from the guilt, that by these things was laid upon my conscience, but also from the very filth thereof; for the temptation was removed and I was put into my right mind again, as other christians were.

I remember that one day, as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that scripture came into my mind, *He hath made peace by the blood of his cross*. By which I was made to see, both again, and again, that day, that God and my soul were friends by his blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through his blood. This was a good day to me; I hope I shall never forget it.

At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me, *Forasmuch then as children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver those who through the fear of death, were all their life subject to bondage*. I thought that the glory of these words was then so weighty on me, that I was both once and twice ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.

At this time also I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made it much his business to deliver the people of God from all those hard and unsound tests, that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and set us down therein by his own Spirit in the holy word; for, said he, if you do otherwise, when temptation comes, if strongly upon you, you not having received them with evidence from heaven, will find you want that help and strength now to resist, that once you thought you had.

This was as seasonable to my soul, as the former and latter rain in their season; for I had found, and that by sad experience, the truth of these his words; (for I had felt *no man can say*, especially when tempted by the devil, *that Jesus Christ is Lord, but by the Holy Ghost*.) Wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly, there was an exceeding difference betwixt the notion of the flesh and blood, and the revelation of God in heaven; also a great difference betwixt that faith that is feigned, and according to man's wisdom, and of that which comes by a man's being born thereto of God.

But, oh! now, how was my soul led from truth to truth by God! Even from the birth and cradle of the Son of God, to his accession, and second coming from heaven to judge the world.

Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then



cried unto God to make known, and reveal unto me, but he was pleased to do it for me; I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it; methought I saw with great evidence, from the four evangelists, the wonderful words of God, in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgment; methought I was as if I had seen him born, as if I had seen him grow up; as if I had seen him walk through the world, from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it for my sins and wicked doing. Also as I was musing on this his progress, that dropped on my spirit, *He was ordained for the slaughter.*

When I have considered also the truth of his resurrection, and have remembered that word, *Touch me not, Mary, &c.* I have seen as if he had leaped out of the grave's mouth, for joy that he had risen again, and had got the conquest over our dreadful foes, (John xx. 17.) I have also, in the spirit, seen him a man, on the right hand of God the Father for me; and have seen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in these things by these scriptures, (Acts i. 9, 10. and vii. 56. and x. 42. Heb. vii. 24. and viii. 3, 8. Rev. i. 18. 1 Thes. iv. 17. 18.)

Once I was troubled to know whether the Lord Jesus was a man as well as God, and God as well as man: and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me; I counted myself not set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved; at last, that in Rev. v. 6. came into my mind, *And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb.* In the midst of the throne, thought I, there is the Godhead; in the midst of the elders, there is his manhood; but, oh! methought this did glister! it was a goodly touch, and gave me sweet satisfaction. That other scripture also did help me much in this, *To us a child is born, to us a Son is given and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.*

Also besides these teachings of God in his word, the Lord made use of two things to confirm me in this truth; the one was the errors of the Quakers, and the other was the guilt of sin; for as the Quakers did oppose the truth, so God did the more confirm me in it, by leading me into the scripture that did wonderfully maintain it.

The errors that these people then maintained, were:

1. That the holy scriptures were not the word of God.
2. That every man in the world had the Spirit of Christ, grace, faith, &c.
3. That Christ Jesus, as crucified, and dying sixteen hundred years ago, did not satisfy divine justice for the sins of the people.



4. That Christ's flesh and blood was within the saints.

5. That the bodies of the good and bad that are buried in the church-yard, shall not rise again.

6. That the resurrection is past with good men already.

7. That that man Jesus, that was crucified between two thieves, on mount Calvary, in the land of Canaan, by Judea, was not ascended above the starry heavens.

8. That he should not, even the same Jesus that died by the hands of the Jews, come again the last day, and as man, judge all nations, &c.

Many more vile and abominable things were in those days fomented by them, by which I was driven to a more narrow search of the scriptures, and was through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth; and, as I said, the guilt of sin did help me much; for still as that would come upon me, the blood of Christ did take it off again, and again; and that too sweetly, according to the scriptures. O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him.

It would be too long here to stay, to tell you in particular, how God did set me down in all the things of Christ, and how he did, that he might do so, lead me into his words; yea, and also how he did open them unto me, and make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and word, and gospel.

Only this, as I said before, I will say unto you again, that in general, he was pleased to take this course with me; first, to suffer me to be afflicted with temptations concerning them, and then reveal them unto me; as sometimes I should lie under great guilt for sin, even crushed to the ground therewith; and then the Lord would shew me the death of Christ; yea, so besprinkle my conscience with his blood, that I should find, and that before I was aware, that, in that conscience, where but just now did reign and rage the law, even there would rest and abide the peace and love of God, through Christ.

Now I had an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight; now I could remember this manifestation, and the other discovery of grace with comfort; and should often long and desire that the last day were come, that I might be for ever inflamed with the sight, and joy, and communion with him, whose head was crowned with thorns, whose face was spit upon, and body broken, and soul made an offering for my sins. For whereas, before I lay continually trembling at the mouth of hell; now methought I was got so far therefrom, that I could not, when I looked back, scarce discern it; and oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.

But before I had gone thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought (but I desire them now to pardon me) that they had writ only that which others felt; or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God, in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther's; it was his comment on the Galatians; it also was so old, that it was ready to fall from piece to piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hands, the which when I had but a little way perused, I found my condition in his experience, so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel; for thus thought I, this man could not know any thing of the state of christians now, but must needs write and speak the experience of former days.

Besides, he doth most gravely also in that book, debate of the rise of these temptations, namely, blasphemy, desperation, and the like; shewing that the law of Moses, as well as the devil, death, and hell, hath a very great hand therein; the which at first, was very strange to me, but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this methinks I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians (excepting the holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

And now I found, as I thought, that I loved Christ dearly: oh! methought my soul cleaved unto him, my affections cleaved unto him; I felt my love to him as hot as fire, and now, as Job said, I thought I should die in my nest; but I did quickly find, that my great love was but little; and that I who had, as I thought, such burning love to Jesus Christ, could let him go again for a very trifle: God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to purpose.

For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation and blessed evidence from heaven, touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

And that was, "to sell and part with this most blessed Christ, to exchange him for the things of this life, for any thing." The temptation

lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month: no, not sometimes one hour in many days together, unless when I was asleep.

And though in my judgment I was persuaded, that those who were once effectually in Christ (as I hoped through his grace I had seen myself,) could never lose him for ever; *For the land shall not be sold for ever, for the land is mine*, saith God: yet it was a continual vexation to me, to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; and yet then I had almost none others but such blasphemous ones.

But it was neither my dislike of the thought, nor yet any desire and endeavor to resist it, that in the least did shake or abate the continuation or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, "sell Christ for this, or sell Christ for that; sell him, sell him."

Sometimes it would run in my thoughts, not so little as a hundred times together, sell him, sell him, sell him; against which, I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart, that might consent thereto; and sometimes the tempter would make me believe I had consented to it; but then I should be, as tortured upon a rack, for whole days together.

This temptation did put me to such scares, lest I should at some time, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in laboring to gainsay and resist this wickedness, my very body would be put into action or motion, by way of pushing or thrusting with my hands or elbows; still answering, as fast as the destroyer said sell him: "I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds;" thus reckoning, lest I should, in the midst of these assaults, set too low a value on him; even until I scarce well knew where I was, or how to be composed again.

In these seasons he would not let me eat my food in quiet; but, forsooth, when I was set at the table at any meat, I must go hence to pray, I must leave my food now, and just now, so counterfeit holy also would this devil be. When I was thus tempted, I would say in myself, "Now I am at meat, let me make an end." "No said he, you must do it now or you will displease God, and despise Christ." Wherefore I was much afflicted with these things; and because of the sinfulness of my nature (imagining that these things were impulses from God) I should deny to do it, as if I denied God, and then I should not be as guilty, because I



did not obey a temptation of the devil, as if I had broken the law of God indeed.

But to be brief: one morning as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, "sell him, sell him, sell him, sell him," as fast as man could speak: against which also, in my mind, as at other times, I answered, "No, no, not for thousands, thousands, thousands," at least twenty times together; but at last, after much striving, even until I was almost out of breath, I felt this thought to pass through my heart, "Let him go if he will;" and I thought also, that I felt my heart freely consent thereto. Oh! the diligence of satan! Oh! the desperateness of man's heart!

Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt, and fearful despair. Thus getting out of my bed I went moping into the field; but God knows, with as heavy a heart as mortal man, I think, could bear; where for the space of two hours, I was like a man bereft of life; and, as now past all recovery, and bound over to eternal punishment.

And withal that scripture did seize upon my soul; *O profane person, as Esau, who for one morsel of meat, sold his birthright: For ye know, how that afterwards, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.*

Now I was as one bound, I felt myself shut up unto the judgment to come; nothing now for two years together would abide with me but damnation, and an expectation of damnation: I say, nothing now would abide with me but this, save some few moments for relief, as in the sequel you will see.

These words were to my soul, like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock on that day, as I was walking under a hedge (full of sorrow and guilt, God knows,) and bemoaning myself for this hard hap, that such a thought should arise within me, suddenly this sentence rushed in upon me, *The blood of Christ remits all guilt.* At this I made a stand in my spirit: with that this word took hold upon me, *The blood of Jesus Christ his own Son, cleanseth us from all sin.*

Now I began to conceive peace in my soul, and methought I saw, as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin, and the blood of Christ thus represented to me, that my sin, when compared to the blood of Christ, was no more to it, than this little clod or stone before me, is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also, methought, I saw, by faith, the Son of God, as suffering for my sins; but



because it tarried not, I therefore sunk in my spirit, under exceeding guilt again.

But chiefly by the aforementioned scripture concerning *Esau's* selling his birthright; for that scripture would lie all day long in my mind, and hold me down, so that I could by no means lift up myself; for when I would strive to turn to this scripture or that, for relief, still that sentence would be sounding in me; *For ye know, how that afterwards when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears.*

Sometimes, indeed, I should have a touch from that in Luke, *I have prayed for thee that thy faith fail not*; but it would not abide with me, neither could I, indeed, when I considered my state, find ground to conceive in the least, that there should be the root of that grace in me, having sinned as I had done. Now was I tore and rent in a heavy case for many days together.

Then began I with sad and careful heart, to consider of the nature and largeness of my sin, and to search into the word of God, if I could in any place espy a word of promise, or any encouraging sentence, by which I might take relief. Wherefore I began to consider that of Mark, *All manner of sins and blasphemies shall be forgiven unto the sons of men wherewith soever they shall blaspheme.* Which place, methought, at a blush, did contain a large and glorious promise for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after, and also contrary to that, so slighted Christ as I had done.

I feared therefore that this wicked sin of mine, might be that sin unpardonable, of which he there thus speaketh, *But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.* And I did the rather give credit to this, because of that sentence in the Hebrews: *For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.* And this stuck always with me.

And now was I both a burthen and a terror to myself; nor did I so ever know, as now, what it was to be weary of my life, and yet afraid to die. Oh! how gladly now would I have been any body but myself! any thing but a man, and in any condition but my own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from the wrath to come.

And now I began to labor to call again time that was past; wishing a thousand times twice told, that the day was yet to come, when I should

be tempted to such a sin; concluding with great indignation, both against my heart, and all assaults, how I would rather have been torn in pieces, than be found a consenter thereto. But alas! these thoughts, and wishings, and resolvings, were now too late to help me; this thought had passed my heart, God hath let me go, and I am fallen. Oh! thought I, *that it was with me as in months past, as in the days when God preserved me!*

Then again, being loth and unwilling to perish, I began to compare my sin with others, to see if I could find that any of those that were saved, had done as I had done. So I considered *David's* adultery, and murder, and found them most heinous crimes; and those too committed after light and grace received: but yet by considering that his transgressions were only such as were against the law of *Moses*, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against the gospel; yea, against the Mediator thereof, I had sold my Saviour.

Now again should I be as if racked upon the wheel, when I considered, that, besides the guilt that possessed me, I should be so void of grace, so bewitched! What, thought I, must it be no sin but this? Must it needs be the *great transgression*? Must that wicked one touch my soul? Oh! what sting did I find in all these sentences?

What, thought I, is there but one sin that is unpardonable? But one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Must it needs be that? Is there but one sin among so many millions of sin, for which there is no forgiveness; and must I commit this? Oh! unhappy sin! Oh! unhappy man! These things would so break and confound my spirit, that I could not tell what to do; I thought at times, they would have broke my wits; and still, to aggravate my misery, that would run in my mind, *You know how, that afterwards, when he would have inherited the blessing, he was rejected.* Oh! no one knows the terrors of those days but myself.

After this I began to consider of *Peter's* sin, which he committed in denying his Master; and indeed, this came nighest to mine of any that I could find, for he had denied his Saviour, as I after light and mercy received; yea, and that too, after warning given him. I also considered that he did it once and twice; and that after time to consider betwixt. But though I put all these circumstances together, that if possible I might find help, yet I considered again, that his was but a *denial of his Master*, but mine was a *selling of my Saviour*. Wherefore I thought with myself, that I came nearer to *Judas*, than either to *David* or *Peter*.

Here again my torment would flame out and afflict me; yea, it would grind me, as it were to powder, to consider the preservation of God towards others, while I fell into the snare; for in my thus considering of other men's sins, and comparing them with mine own, I could

evidently see, God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, become a son of perdition.

But oh! how did my soul at this time prize the preservation that God did set about his people! Ah, how safely did I see them walk, whom God had hedged in! They were within his care, protection, and special providence; though they were full as bad as I by nature; yet because he loved them, he would not suffer them to fall without the range of mercy: but as for me, I was gone, I had done it; he would not preserve me, nor keep me; but suffered me, because I was a reprobate to fall as I had done. Now did those blessed places that speak of God's keeping his people, shine like the sun before me, though not to comfort me, yet to shew me the blessed state and heritage of those whom the Lord had blessed.

Now I saw, that as God had his hand in all the providences and dispensations that overtook his elect, so he had his hand in all the temptations that they had to sin against him; not to animate them to wickedness, but to choose their temptations and troubles for them; and also to leave them for a time, to such things only that might not destroy, but humble them; as might not put them beyond, but lay them in the way of the renewing his mercy. But oh! what love, what care, what kindness and mercy did I now see, mixing itself with the most severe and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and other's fall, but he would not let them fall into sin unpardonable, nor into hell for sin. O! thought I, these be the men that God hath loved; these be the men that God, though he chastiseth them, keeps them in safety by him; and them whom he makes to abide under the shadow of the Almighty. But all these thoughts added sorrow, grief, and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myself, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his purpose; so I thought that all things wrought for damage, and for my eternal overthrow.

Then, again, I began to compare my sin with the sin of Judas, that, if possible, I might find if mine differed from that, which in truth is unpardonable: and oh! thought I, if it should differ from it, though but the breadth of an hair, what a happy condition is my soul in! And by considering, I found that Judas did this intentionally, but mine was against my prayer and strivings: besides, his was committed with much deliberation, but mine in a fearful hurry on a sudden. All this while I was tossed to and fro, like the locust, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof.



Yet this consideration about Judas's sin was, for awhile, some little relief to me; for I saw I had not, as to the circumstances, transgressed so fully as he. But this was quickly gone again, for I thought with myself, there might be more ways than one to commit this unpardonable sin; also I thought there might be degrees of that, as well as of other transgressions; wherefore, for aught I yet could perceive, this iniquity of mine might be such, as might never be passed by.

I was often now ashamed that I should be like such an ugly man as Judas: I thought also, how loathsome I should be unto all the saints in the day of judgment; insomuch that now I could scarce see a good man, that I believed had a good conscience, but I should feel my heart tremble at him, while I was in his presence. Oh! now I saw a glory in walking with God, and what a merey it was to have a good conscience before him.

I was much about that time tempted to content myself by receiving some false opinions; as, that there should be no such thing as a day of judgment; that we should not rise again; and that sin was no such grievous thing; the tempter suggesting thus: "For if these things should indeed be true, yet to believe otherwise would yield you ease for the present. If you must perish, never torment yourself so much beforehand; drive the thoughts of damning out of your mind, by possessing your mind with some such conclusions that Atheists and Ranters use to help themselves withal."

But oh! when such thoughts have led through my heart, how, as it were, within a step, hath death and judgment been in my view! Methought the Judge stood at the door; I was as if it were come already, so that such things could have no entertainment. But methinks I see by this, that satan will use any means to keep the soul from Christ; he loveth not an awakened frame of spirit; security, blindness, darkness, and error, is the very kingdom and habitation of the wicked one.

I found it a hard work now to pray to God, because despair was swallowing me up; I thought I was as with a tempest driven away from God; for always when I cried to God for mercy, this would come in: "Tis too late, I am lost, God hath let me fall, not to my correction, but my condemnation; my sin is unpardonable; and I know concerning Esau, how that after he had sold his birthright, he would have received the blessing, but was rejected." About this time I did light on a dreadful story of that miserable mortal, Francis Spira; a book that was to my troubled spirit, as salt when rubbed into a fresh wound; every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twisting, and languishing, and pining away under that mighty hand of God that was upon him, were as knives and daggers in my soul; especially that sentence of his was frightful to me, "Man knows



the beginning of sin, but who bounds the issues thereof?" Then would the former sentence, as the conclusion of all, fall like an hot thunderbolt again upon my conscience: *For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.*

Then would I be struck with a very great trembling, insomuch that sometimes I could, for whole days together, feel my very body, as well as my mind, to shake and totter under the sense of this dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such a clogging and heat at my stomach, by reason of this my terror, that I was, especially at sometimes, as if my breastbone would split asunder; then I thought concerning that of Judas, *who by his falling headlong burst asunder, and all his bowels gushed out.*

I feared also that this was the mark that God did set upon Cain, even continual fear and trembling, under the heavy load of guilt that he had charged on him for the blood of his brother Abel. Thus did I wind and twine, and shrink under the burthen that was upon me; which burthen also did so oppress me, that I could neither stand nor go, nor lie either at rest or quiet.

Yet that saying would sometimes come into my mind, *He hath received gifts for the rebellious*: the rebellious, thought I! why surely they are such as once were under subjection to their prince; even those who, after they have once sworn subjection to his government, have taken up arms against him; and this, thought I, is my very condition: I once loved him, feared him, served him; but now I am a rebel; I have sold him, I have said, let him go if he will; but yet he has gifts for rebels; and then why not for me?

This sometimes I thought on, and should labor to take hold thereof, that some, though small refreshment, might have been conceived by me; but in this also I missed of my desire, I was driven with force beyond it; I was like a man going to execution, even by that place where he would fain creep in and hide himself, but may not.

Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think with myself, and set this case, should I put all theirs together, and mine alone against them, might I not find encouragement? For if mine though bigger than any one, yet should be but equal to all, then there is hopes; for that blood that hath virtue enough in it to wash away theirs, hath virtue enough in it to wash away mine, though this one be full as big, if not bigger than all theirs. Here, again, I should consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labor, what I might with fairness to aggravate and heighten their sins by several circumstances.

I should think with myself that David shed blood to cover his adultery, and that by the sword of the children of Ammon; a work that could not be done, but by contrivance, which was a great aggravation to his sin. But then would this turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them: but yours is a sin against the Saviour, and who shall save you from that?

Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building<sup>d</sup> them temples, in doing this after light in his old age, after great mercy received: but the same conclusion that cut me off in the former consideration, cut me off as to this, namely, that all those were but sins against the law, for which God had provided a remedy; but I had sold my Saviour, and there remained no sacrifice for sin.

I would then add to these mens' sins, the sins of Manasseh; how that he built altars for idols in the house of the Lord; he also observed times, used enchantments, had to do with wizards, was a wizard, had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of Jerusalem run down with the blood of innocents. These, thought I, are great sins, sins of a bloody color, but yet it would turn again upon me, they are none of them of the nature of yours, you have parted with Jesus, you have sold your Saviour.

This one consideration would always kill my heart, my sin was point blank against my Saviour; and that too at that height, that I had in my heart said of him, let him go if he will. Oh! methought this sin was bigger than the sins of a country, of a kingdom, or of the whole world, no one unpardonable; nor all of them together, was able to make mine; mine outwent them every one.

Now I should find my mind to flee from God, as from the face of a dreadful judge, yet this was my torment, I could not escape his hand. *It is a fearful thing to fall into the hands of the living God.* But, blessed be his grace, that scripture, in these flying fits, would call, as running after me, *I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee.* This, I say, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face; that is, my mind and spirit fled before him; by reason of his highness, I could not endure: then would the text cry, *Return, unto me;* it would cry aloud with a very great voice, *Return unto me, for I have redeemed thee.* Indeed, this would make me make a little stop, and as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand; but I could no sooner do that, but all would be clouded and darkened again by that sentence, *For you know, how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repen-*

*tance, though he sought it carefully with tears. Wherefore I could not refrain, but fled, though at sometimes it cried Return, return, as it did hollow after me; but I feared to close in therewith, lest it should not come from God; for that other, as I said, was still sounding in my conscience, For you know, how that afterwards, when he would have inherited the blessing, he was rejected, &c.*

Once as I was walking to and fro in a good man's shop, bemoaning of myself in a sad and doleful state, afflicting myself with self-abhorrence for this wicked and ungodly thought; lamenting also this hard hap of mine, for that I should commit so great a sin, greatly fearing that I should not be pardoned; praying also in my heart, that if this sin of mine did differ from that against the Holy Ghost, the Lord would shew it me. And being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, "Didst thou ever refuse to be justified by the blood of Christ?" And withal, my whole life of profession past, was in a moment opened to me, wherein I was made to see, that designedly I had not; so my heart answered groaningly "No." Then fell with power, that word of God upon me, *See that ye refuse not him that speaketh.* This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart, of all those tumultuous thoughts, that did before use like masterless hellhounds, to roar and bellow, and make an hideous noise within me. It shewed me also that Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years time been able to make a judgment of it; "I thought then what here I should be loth to speak." But verily that sudden rushing wind was, as if an angel had come upon me, but both it, and the salvation I will leave until the day of judgment: only this I say, it commanded a great calm in my soul; it persuaded me there might be hope; it shewed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say, concerning this dispensation, I know not what to say unto it yet; which was also, in truth, the cause that at first I did not speak of it in the book; I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also shew itself, though I cannot now relate the matter as there I did



experience it. This lasted in the savor of it for about three or four days, and then I began to mistrust, and to despair again.

Wherefore still my life hung in doubt before me, not knowing which way I should go; only this I found my soul desire, even to cast itself at the foot of grace, by prayer and supplication. But oh! it was hard for me now, to have the face to pray to this Christ for mercy, against whom I had thus vilely sinned: it was hard work, I say, to offer to look him in the face, against whom I had so vilely sinned; and indeed I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh! the shame that did now attend me! especially when I thought, I am now a-going to pray to him for mercy, that I had so lightly esteemed but a while before! I was ashamed, yea, even confounded, because this villany had been committed by me; but I saw that there was but one way with me, I must go to him, and humble myself unto him, and beg that he, of his wonderful mercy, would shew pity to me, and have mercy upon my wretched sinful soul.

Which, when the tempter perceived, he strongly suggested to me, "that I ought not to pray to God, for prayer was not for any in my case; neither could it do me good, because I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom, no prayer could come into his presence. Wherefore now to pray, is but to add sin to sin; yea, now to pray, seeing God has cast you off, is the next way to anger and offend him more than you ever did before."

"For God," saith he, "hath been weary of you for these several years already, because you are none of his; your bawling in his ears hath been no pleasant voice to him; and therefore he let you sin this sin, that you might be quite cut off; and will you pray still?" This the devil urged, and set forth that in Numbers, when Moses said to the children of Israel, *That because they would not go up to possess the land, when God would have them, therefore for ever did he bar them out from thence, though they prayed they might with tears.*

As it is said in another place, *The man that sins presumptuously shall be taken from God's altar, that he may die*; even as Joab was by king Solomon, when he thought to find shelter there. These places did pinch me very sore; yet my case being desperate, I thought with myself, I can but die; and if it must be so, it shall once be said, "That such an one died at the foot of Christ in prayer." This I did, but with great difficulty God doth know; and that because, together with this, still that saying about Esau would be set at my heart, even like a flaming sword, to keep the way of the tree of life, lest I should take thereof and live. Oh! who knows how hard a thing I found it, to come to God in prayer!

I did also desire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my soul to think, that some or other of them would shortly tell me, that God hath said those words to them, that he once did say to the prophet, concerning the children of Israel, *Pray not for this people, for I have rejected them.* So, "Pray not for him, for I have rejected him." Yea, I thought he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear if it should be so, it would make me quite beside myself: "Man knows the beginning of sin (said Spira;) but who bounds the issues thereof?"

About this time I took an opportunity to break my mind to an ancient christian, and told him all my case; I told him also, that I was afraid I had sinned the sin against the Holy Ghost; and he told me, he thought so too. Here, therefore, I had but cold comfort; but talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy still.

Now also did the tempter begin to mock me in my misery, saying, "That seeing I had thus parted with the Lord Jesus and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be a Mediator betwixt his Son and me; that we might be reconciled again, and that I might have that blessed benefit in him, that his saints enjoyed."

Then did that scripture seize upon my soul, *He is of one mind, and who can turn him?* Oh! I saw it was as easy to persuade him to make a new world, a new covenant, or a new Bible, besides that we have already, as to pray for such a thing. This was to persuade him, that what he had done already, was mere folly, and persuade him to alter, yea, to disannul the whole way of salvation; and then would that saying rend my soul asunder, *Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved.*

Now the most free, and full, and gracious words of the gospel, were the greatest torment to me: yea, nothing so afflicted me, as the thoughts of Jesus Christ, the remembrance of a Saviour; because I had cast him off, brought forth the villainy of my sin, and my loss by it, to mind; nothing did twinge my conscience like this; every thing that I thought of the Lord Jesus, of his grace, love, goodness, kindness, gentleness, meekness, death, blood, promises, and blessed exhortations, comforts, and consolations, it went to my soul like a sword; for still unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart, "Aye, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised, and abused. This is the only Saviour, the only Redeemer, the only one that

could so love sinners, as to wash them from their sins in his own most precious blood; but you have no part nor lot in this Jesus; you have put him from you; you have said in your heart, let him go if he will. Now therefore you are severed from him; you have severed yourself from him: behold then his goodness, but yourself to be no partaker of it." Oh! thought I, what have I lost, what have I parted with! What has disinherited my soul! Oh! it is sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn lion and destroyer.

I also trembled, as I have said, at the sight of the saints of God, especially at those that greatly loved him, and that made it their business to walk continually with him in this world; for they did, both in their words, their carriages, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame unto my soul. *The dread of them was upon me, and I trembled at God's Samuels.*

Now also the tempter began afresh to mock my soul another way, saying, "That Christ indeed did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed as I had done, he could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs, for whom he bled and died; neither was it counted with those that were laid to his charge, when he hanged on a tree; therefore, unless he should come down from heaven, and die anew for this sin, though indeed he did greatly pity me, when yet I could have no benefit of him." These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting cogitations; every one of them augmented my misery, that Jesus Christ should have so much love as to pity me, when yet he could not help me; nor did I think that the reason why he could not help me, was, because his merits were weak, or his grace and salvation spent on others already, but because his faithfulness to his threatenings, would not let him extend his mercy to me. Besides, I thought, as I have already hinted, that my sin was not within the bounds of that pardon, that was wrapped up in a promise; and if not, then I knew surely, that it was more easy for heaven and earth to pass away, than for me to have eternal life. So that the ground of all these fears of mine, did arise from a steadfast belief I had of the stability of the holy word of God, and also from my being misinformed of the nature of my sin.

But oh! how this would add to my affliction, to conceit that I should be guilty of such a sin, for which he did not die. These thoughts did so confound me, and imprison me, and tie me up from faith, that I knew not what to do. But oh! thought I, that he would come down again! Oh! that the work of man's redemption was yet to be done by Christ! how would I pray him and entreat him to count and reckon this sin among the rest for which he died! But this scripture would strike me



down as dead ; *Christ being raised from the dead, dieth no more ; death hath no more dominion over him.*

Thus, by the strange and unusual assaults of the tempter, my soul was like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair ; sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might so far forth as I thought myself concerned, be turned another way, and changed, " But in all these, I was as those that jostle against the rocks ; more broken, scattered, and rent." Oh ! the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt yielding to desperation ! *This is the man that hath his dwelling among the tombs with the dead ; that is always crying out, and cutting himself with stones.* But I say, all in vain ; desperation will not comfort him, the old covenant will not save him ; nay, heaven and earth shall pass away, before one jot or tittle of the word and law of grace will fail or be removed. This I saw, this I felt, and under this I groaned ; yet this advantage I got thereby, namely, a farther confirmation of the certainty of the way of salvation ; and that the scriptures were the word of God. Oh ! I cannot now express what I then saw and felt of the steadiness of Jesus Christ, the rock of man's salvation ; what was done, could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable ; but woe to him that was so driven, for the word would shut him out.

Thus was I always sinking, whatever I did think or do. So one day I walked to a neighboring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to ; and after long musing, I lifted up my head, but methought I saw, as if the sun that shineth in the heavens did grudge to give light ; and as if the stones in the streets, and the tiles upon the houses, did bend themselves against me. Methought that they all combined together to banish me out of the world. I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. O how happy now was every creature over I was ! For they stood fast, and kept their station, but I was gone and lost.

Then breaking out in the bitterness of my soul, I said to my soul, with a grievous sigh, " How can God comfort such a wretch as I am ?" I had no sooner said it, but this returned upon me, as an echo doth answer a voice, " This sin is not unto death." At which I was, as if I had been raised out of the grave, and cried out again, " Lord, how couldst thou find out such a word as this ?" For I was filled with admiration at the fitness, and at the unexpectedness of the sentence ; the fitness of the word, the rightness of the timing of it, the power, and sweetness, and light, and glory, that came with it also, was marvellous to me to find ; I

was now, for the time, out of doubt, as to that about which I so much was in doubt before; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c. or that if I did, it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Christ for mercy, to consider the promise of forgiveness, as that which stands with open arms to receive me, as well as others. This, therefore, was a great easement to my mind, to wit, that my sin was pardonable, that it was not the sin unto death. None but those that know what my trouble (by their own experience) was, can tell what relief came to my soul by this consideration; it was a release to me from my former bonds, and a shelter from my former storms; I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of them.

Now I say, I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But oh! how satan did now lay about him for to bring me down again! but he could by no means do it, neither this day, nor the most part of the next, for this sentence stood like a mill-post at my back; yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair; nor could my faith now long retain this word.

But the next day at evening, being under many fears, I went to seek the Lord, and as I prayed, I cried, and my soul cried to him in these words, with strong cries, *O Lord, I beseech thee, shew me that thou hast loved me with an everlasting love.* I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, *I have loved thee with an everlasting love.* Now I went to bed in quiet; also when I awaked the next morning, it was fresh upon my soul, and I believed it.

But yet the tempter left me not, for it could not be so little as an hundred times, that he that day did labor to break my peace. Oh! the combats and conflicts that I did then meet with; as I strove to hold by this word, that of Esau would fly in my face like lightning; I should be sometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word; from which I had also, for several days together, very much sweetness, and comfortable hopes of pardon; for thus it was made out unto me, "I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever."

Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude, with great shame and astonishment, that I had horribly abused the holy Son of God. Wherefore I felt my soul greatly to love

and pity him, and my bowels yearn towards him : for I saw he was still my friend, and did reward me good for evil ; yea, the love and affection that then did burn within me to my Lord and Saviour Jesus Christ, did work at this time such a strong and hot desire of revengement upon myself for the abuse I had done unto him, that, to speak as I then thought, had I a thousand gallons of blood within my veins, I could freely then have spilt it all, at the command and feet of this my Lord and Saviour.

And as I was thus musing, and in my studies, considering how to love the Lord, and to express my love to him, that saying came in upon me, *If thou, Lord, shouldst mark iniquity, O Lord, who should stand? But there is forgiveness with thee, that thou mayest be feared.* These were good words to me, especially the latter part thereof ; to wit, that *There is forgiveness with the Lord, that he may be feared* ; that is, as I then understood it, that he might be loved, and had in reverence ; for it was thus made out to me, "That the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their transgressions."

And now was that word fulfilled on me, and I was also refreshed by it ; *Then shall they be ashamed and confounded, and never open their mouths any more, because of their shame, when I am pacified towards them for all that they have done, saith the Lord God.* Thus was my soul at this time (and as I then did think, for ever) set at liberty from being afflicted with my former guilt and amazement.

But before many weeks were gone, I began to despond again, fearing, lest, notwithstanding all that I had enjoyed, that I might be deceived and destroyed at the last ; for this consideration came strong into my mind, "That whatever comfort and peace I thought I might have from the word of the promise of life, yet unless there could be found in my refreshment, a concurrence and agreement in the scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end ; for the scriptures cannot be broken."

Now began my heart again to ache, and fear I might meet with a disappointment at last. Wherefore I began with all seriousness to examine my former comfort, and to consider whether one that had sinned as I had done, might with confidence trust upon the faithfulness of God, laid down in these words, by which I had been comforted, and on which I had leaned myself. But now were brought to my mind, *For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. For if we sin wilfully, and after we have received the knowledge of the truth, there remains no more sacrifice for sin, but certain fearful looking for of judgment, and fiery indignation, which shall devour*



*the adversaries ; even as Esau, who for one morsel of meat, sold his birth-right. For ye know how that afterwards, when he would have inherited the blessing, he was rejected ; for he found no pluce of repentance, though he sought it carefully with tears.*

Now was the word of the gospel forced from my soul ; so that no promise or encouragement was to be found in the Bible for me ; and now would that saying work upon my spirit to afflict me, *Rejoice not, O Israel, for joy, as other people.* For I saw, indeed, there was cause of rejoicing for those that held to Jesus ; but for me, I had cut myself off by my transgressions, and left myself neither foot-hold, nor hand-hold, among all the stays and props in the precious word of life.

And truly, I did now feel myself to sink into a gulf, as an house whose foundation is destroyed ; I did liken myself in this condition, unto the case of a child that was fallen into a mill-pit, who though it could make some shift to scabble and sprawl in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that scripture, came into my heart, *This for many days.* And indeed I found it was so ; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finished. Wherefore these words, though in themselves, they tended to no discouragement, yet to me, who feared this condition would be eternal, they were at sometimes as an help and refreshment to me.

For, thought I, many days are not for ever, many days will have an end ; therefore seeing I was to be afflicted not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recal myself sometimes and give myself an help, for as soon as ever the word came into my mind, at first, I knew my trouble would be long, yet this would be but sometimes ; for I could not always think on this, nor ever be helped by it, though I did.

Now while the scriptures lay before me, and laid sin anew at my door, that saying in Luke xviii. 1. with others, did encourage me to prayer ; then the tempter again laid at me very sore, suggesting, "That neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me for my sin ; therefore it was but in vain to pray." Yet, thought I, "I will pray." "But, said the tempter, your sin is unpardonable." "Well, said I, I will pray." "It is to no boot," said he." "Yet, said I, I will pray." So I went to prayer to God ; and while I was at prayer, I uttered words to this effect : "Lord, satan tells me, that neither thy mercy, nor Christ's blood is sufficient to save my soul ; Lord, shall I honor thee most, by believing thou wilt, and canst ? or him by believing thou neither wilt, nor canst ? Lord, I would fain honor thee, by believing thou wilt, and canst."

And as I was thus before the Lord, that scripture fastened on my heart, *O man, great is thy faith* : even as if one had clapped me on the back, as I was on my knees before God ; yet I was not able to believe this, that this was a prayer of faith, till almost six months after ; for I could not think that I had faith, or that there should be a word for me to act faith on ; therefore I should still be, as sticking in the jaws of desperation, and went mourning up and down in a sad condition.

There was nothing now that I longed for more than to be put out of doubt, as to this thing in question, and as I was vehemently desiring to know, if there was indeed hope for me, these words came rolling into my mind, *Will the Lord cast off for ever ? and will he be favorable no more ? Is his mercy clean gone for ever ? Doth his promise fail for evermore ? Hath God forgotten to be gracious ? Hath he in anger shut up his tender mercies ?* And all the while they run in my mind, methought I had still this as the answer, " 'Tis a question whether he hath or no ; it may be he hath not." Yea, the interrogatory seemed to me to carry in it a sure affirmation that indeed he had not, nor would so cast off, but would be favorable ; that his promise doth not fail, and that he hath not forgotten to be gracious, nor would in anger shut up his tender mercy. Something also there was upon my heart at the same time, which I now cannot call to mind, which, with this text did sweeten my heart, and make me conclude, that his mercy might not be quite gone, nor gone for ever.

At another time I remembered, I was again much under this question, "Whether the blood of Christ was sufficient to save my soul?" in which doubt I continued from morning, till about seven or eight at night ; and at last, when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart, "He is able." But methought this word *able*, was spoke so loud to me, it shewed a great word, it seemed to be writ in great letters, and gave such a jostle to my fear and doubt (I mean for the time it tarried with me, which was about a day,) as I never had from that, all my life, either before or after. (Heb. vii. 25.)

But one morning as I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, *My grace is sufficient*. At this methought I felt some stay, as if there might be hopes ; but oh ! how good a thing it is for God to send his word ! for about a fortnight before, I was looking on this very place, and then I thought it could not come near my soul with comfort, therefore I threw down my book in a pet ; then I thought it was not large enough for me ; no, not large enough, but now it was as if it had arms of grace so wide, that it could not only enclose me, but many more beside.

By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks ; for my peace would be in it, and out,

sometimes twenty times a day, comfort now, and trouble presently ; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold ; and this was not only now and then, but my whole seven weeks experience. For this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind ; sometimes one end would be uppermost and sometimes again the other ; according to which would be my peace or troubles.

Therefore I did still pray to God, that he would come in with his scripture more fully on my heart ; to wit, that he would help me to apply the whole sentence, for as yet I could not ; what he gave, that I gathered ; but further I could not go, for as yet it only helped me to hope there might be mercy for me, *My grace is sufficient* : and though it came no farther, it answered my former question ; to wit, that there was hope ; yet because *for thee* was left out, I was not contented, but prayed to God for that also. Wherefore, one day, when I was in a meeting of God's people, full of sadness and terror ; for my fears again were strong upon me ; and, as I was now thinking my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me, *My grace is sufficient for thee, My grace is sufficient for thee, My grace is sufficient for thee*, three times together : and oh ! methought that every word was a mighty word unto me ; as *my*, and *grace*, and *sufficient*, and *for thee* ; they were then, and sometimes are still, far bigger than others be.

At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven, through the tiles upon me, and direct these words unto me. This sent me mourning home ; it broke my heart, and filled me full of joy, and laid me low as the dust ; only it stayed not long with me, I mean in this glory and refreshing comfort ; yet it continued with me for several weeks, and did encourage me to hope ; but as soon as that powerful operation of it was taken from my heart, that other, about Esau, returned upon me as before ; so my soul did hang as in a pair of scales again, sometimes up, and sometimes down ; now in peace, and anon again in terror.

Thus I went on for many weeks, sometimes comforted, and sometimes tormented ; and especially at some times my torment would be very sore, for all those scriptures aforenamed in the Hebrews, would be set before me, as the only sentences that would keep me out of heaven. Then again I should begin to repent that ever that thought went through me ; I should also think thus with myself : " Why, how many scriptures are there against me ? There are but three or four ; and cannot God miss them, and save me for all them ? " Sometimes again I should think, " Oh ! if it were not for these three or four words, now how might I be comforted ! " And I could hardly forbear at some times, to wish them out of the book.



Then methought I should see as if both St. Peter and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; as if they had said unto me, "All our words are truth, one of as much force as the other; it is not we that have cut you off, but you have cast away yourself. There is none of our sentences that you must take hold upon, but these, and such as these; it is impossible, there remains no sacrifice for sin." *And it had been better for them not to have known the will of God, than after they had known it to turn from the holy commandment delivered unto them: for the scriptures cannot be broken.*

These as the elders of the city of refuge, I saw, were to be judges both of my case and me, while I stood with the *avenger of blood* at my heels, trembling at their gate for deliverance; also with a thousand fears and mistrusts, I doubted that he would shut me out for ever.

Thus was I confounded, not knowing what to do, nor how to be satisfied in this question, "Whether the scripture could agree in the salvation of my soul." I quaked at the apostles; I knew their words were true, and that they must stand for ever.

And I remember one day as I was in divers frames of spirit, and considering that these frames were according to the nature of several scriptures that came in upon my mind; if this of grace, then was I quiet, but if that of Esau, then tormented. Lord, thought I, "if both these scriptures should meet in my heart at once, I wonder which of them would get the better of me." So methought I had a longing mind that they might come both together upon me; yea, I desired of God they might.

Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strongly in me for awhile; at last that about Esau's birthright began to wax weak, and withdraw, and vanish; and this, about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that scripture came in upon me, *Mercy rejoiceth over judgment.*

This was a wonderment to me, yet truly, I am apt to think it was of God, for the word of the law and wrath, must give place to the word of life and grace; because, though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory. Also that Moses and Elias must both vanish, and leave Christ and his saints alone.

This scripture did also most sweetly visit my soul, *And him that cometh unto me, I will in no wise cast out.* Oh! the comfort I had from this word in no wise! As who should say, "By no means, for nothing whatever he hath done." But satan would greatly labor to pull this promise from me, telling of me, "That Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done." But I would answer him again, "Satan, here is in these words no such excep-

tion ; but him that comes, him, any him : *Him that cometh unto me, I will in no wise cast out.*" And this I well remember still, that of all the slights that satan used, to take this scripture from me, yet he never did so much as put this question, "But do you come aright?" And I have thought the reason was, because he thought I knew full well what coming aright was ; for I saw that to come aright, was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever satan and I did strive for any word of God in all my life, it was for this good word of Christ ; he at one end, and I at the other : Oh ! what work we made ! It was for this in John I say, that we did so tug and strive, he pulled, and I pulled ; but God be praised, I overcame him ; I got sweetness from it.

But notwithstanding all these helps, and blessed words of grace, yet that of Esau's selling his birthright, would still, at times distress my conscience ; for though I had been most sweetly comforted, and that but just before, yet when that came into my mind, it would make me fear again ; I could not be quite rid thereof, it would every day be with me. Wherefore now I went another way to work, even to consider the nature of this blasphemous thought ; I mean, if I should take the words at the largest, and give them their own natural force and scope, even every word therein : so when I had thus considered, I found, that if they were fairly taken, they would amount to this : "That I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no ;" for the wicked words were these, "Let him go if he will." Then that scripture gave me hope, *I will never leave thee, nor forsake thee.* "O Lord, said I, but I have left thee." Then it answered again, "But I will not leave thee." For this I thanked God also.

Yet I was grievously afraid he should, and found it exceeding hard to trust him, seeing I had so offended him ; I could have been exceeding glad that this thought had never befallen ; for then I thought I could with more ease and freedom abundance, have leaned on his grace. I see it was with me, as it was with Joseph's brethren ; the guilt of their own wickedness did often fill them with fears that their brother would at last despise them.

Yet above all the scriptures that I yet did meet with, that in Joshua xx. was the greatest comfort to me, which speaks of the slayer that was to flee for refuge, *And if the avenger of blood pursue the slayer, then, saith Moses, they that are the elders of the city of refuge shall not deliver him into his hands, because he smote his neighbor unwittingly, and hated him not aforetime.* Oh ! blessed be God for his word ; I was convinced that I was the slayer ; and that the avenger of blood pursued me, I felt with great terror ; only now it remained that I inquire, whether I have right to enter the city of refuge : so I found, that he must not, *who lay in wait to shed blood.* It was not the wilful murderer, but he who unwittingly did it, he

who did it unawares; not out of spite, or grudge, or malice, he that shed it unwittingly; even he who did not hate his neighbor before. Wherefore,

I thought verily I was the man that must enter, because I had slain my neighbor *unwittingly, and hated him not aforetime*. I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for twelve months before; yea, and also when it did pass through my heart, it did in spite of my teeth. Wherefore I thought I had a right to enter this city, and the elders, which are the apostles, were not to deliver me up. This, therefore, was great comfort to me, and gave me much ground of hope.

Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, "Whether it be possible for any soul that hath sinned the unpardonable sin, yet after that to receive, though but the least true spiritual comfort from God through Christ?" The which, after I had much considered, I found the answer was, "No, they could not;" and that for these reasons:

First, Because those that have sinned that sin, they are debarred a share of the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort, *For to such there remains no more sacrifice for sin*. Secondly, Because they are denied a share in the promise of life: *They shall never be forgiven, neither in this world, nor in that which is to come*. Thirdly, The Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them, both before his holy Father, and the blessed angels in heaven.

When I had with much deliberation considered of this matter, and could not but conclude that the Lord had comforted me, and that too after my wicked sin; then methought I durst venture to come nigh unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which indeed, before I durst scarce cast mine eye, (yea, had much ado an hundred times, to forbear wishing them out of the Bible,) for I thought they would destroy me; but now, I say, I began to take some encouragement, to come close to them, to read them, and consider them, and to weigh their scope and tendency.

The which when I began to do, I found my visage changed; for they looked not so grimly, as before I thought they did; and first I came to the 6th of the Hebrews, yet trembling for fear it should strike me; which when I had considered, I found that the falling there intended, was a falling quite away; that is as I conceived, a falling from, and absolutely denying of the gospel, of remission of sins by Jesus Christ; for, from them the apostle begins this argument. Secondly, I found that this falling away, must be openly, even in the view of the world, even so as to put



*Christ to an open shame.* Thirdly, I found that those he there intended, were for ever shut up of God, both in blindness, hardness and impenitency: *It is impossible they should be renewed again unto repentance.* By all these particulars, I found to God's everlasting praise, my sin was not the sin intended.

First, I confessed I was fallen, but not fallen away; that is, from the profession of faith in Jesus unto eternal life.

Secondly, I confessed that I had put Jesus Christ to shame by my sin, but not to open shame; I did not deny him before men, nor condemn him as a fruitless one before the world.

Thirdly, Nor did I find that God had shut me up, or denied me to come (though I find it hard work indeed to come) to him by sorrow and repentance; blessed be God for unsearchable grace.

Then I considered that in the 10th chapter of the Hebrews, and found that the wilful sin there mentioned, is not every wilful sin, but that which doth throw off Christ, and then his commandments too. Secondly, That must be done also openly, before two or three witnesses, to answer that of the law. Thirdly, This sin cannot be committed, but with great despite done to the spirit of grace; despising both the dissuasions from that sin, and the persuasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

And as touching that in the 12th chapter of the Hebrews, about Esau's selling his birthright; though this was that which killed me, and stood like a spear against me, yet now did I consider, First, That his was not a hasty thought against the continual labor of his mind, but a thought consented to, and put in practice likewise, and that after some deliberation. Secondly, It was a public and open action, even before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. Thirdly, He continued to slight his birthright; he did eat and drink, and went his way: thus Esau despised his birthright; yea, twenty years after he was found to despise it still. And Esau said, *I have enough, my brother, keep that thou hast thyself.*

Now as touching this, that Esau sought a place of repentance; this I thought: First, This was not the birthright, but the blessing; this is clear from the apostle, and is distinguished by Esau himself: *He hath taken away my birthright* (that is, formerly,) *and now he hath taken away my blessing also.* Secondly, Now this being thus considered, I came again to the apostle, to see what might be the mind of God, in the New Testament style and sense concerning Esau's sin; and so far as I could conceive, this was the mind of God, that the birthright signified regeneration; and the blessing, the eternal inheritance; for so the apostle seems to hint. *Lest there be any profane person, as Esau, who for a morsel of meat sold his birthright;* as if he should say, that shall cast off all those blessed begin-

nings of God that at present are upon him, in order to a new birth; lest they become as Esau, even be rejected afterwards, when they should inherit the blessing.

For many there are, who in the day of grace and mercy, despise those things which are indeed the birthright to heaven, who yet when the declining days appear, will cry as loud as Esau, *Lord, Lord, open to us*, but then, as Isaac would not repent, no more will God the Father, but will say, *I have blessed these, yea, and they shall be blessed*; but as for you, *depart, you are workers of iniquity*.

When I had thus considered these scriptures, and found that thus to understand them, was not against, but according to other scriptures, this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, "That the scriptures could not agree in the salvation of my soul." And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me; but because my former frights and anguish were very sore and deep, therefore it oft befel me still, as it befalleth those that have been scared with the fire. I thought every voice was Fire! Fire! Every little touch would hurt my tender conscience.

But one day, as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, *Thy righteousness is in heaven*; and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand, there, I say, as my righteousness; so that wherever I was, or whatever I was doing, God could not say to me, "He wants my righteousness," for that was just before him. I also saw moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, *the same yesterday, to-day, and for ever*.

Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away; so that from that time those dreadful scriptures of God left off to trouble me: now went I also home rejoicing, for the grace and love of God; so when I came home, I looked to see if I could find that sentence, *Thy righteousness is in heaven*, but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, *He is made unto us of God, wisdom, righteousness, sanctification, and redemption*. By this word I saw the other sentence true.

For by this scripture I saw that the man Christ Jesus, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God. Here therefore I lived, for some time, very sweetly at peace with God through Christ. Oh! methought, Christ! Christ! there was nothing but Christ that was before my eyes: I was

now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or his resurrection, but considering him as a whole Christ! as he in whom all these, and all his other virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven.

'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from myself to him, and would reckon, that all those graces of God that now were green on me, were yet but like those cracked groats and fourpencehalfpennies that rich men carry in their purses, when their gold is in their trunks at home: Oh! I saw my gold was in my trunk at home! In Christ my Lord and Saviour. Now Christ was all; all my righteousness, all my sanctification, and all my redemption.

Further, the Lord did also lead me into the mystery of the union with the Son of God, that I was joined to him, and that I was flesh of his flesh, and bone of his bone, and now was that a sweet word unto me, in Ephes. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now I could see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by body or person.

Now I saw Christ Jesus was looked upon of God; and should also be looked upon by us, as that common or public person, in whom the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, and hell, by him; when he died, we died; and so of his resurrection. *Thy dead men shall live together, with my dead body shall they arise*, saith he. And again, *After two days he will revive us, and the third day we shall live in his sight*. Which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that of the Ephesians, *He hath raised us up together, and made us sit together in heavenly places in Christ Jesus*.

Ah! these blessed considerations and scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, *Praise ye the Lord God in his sanctuary, praise him in the firmament of his power; praise him for his mighty acts; praise him according to his excellent greatness*.

Having thus in a few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that these my wicked thoughts did lay me under; and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort I met with afterwards, which comfort dwelt above a twelvemonth with my heart, to my unspeakable admiration; I will now (God willing,) before I proceed



any further, give you, in a word or two, what as I conceive, was the cause of this temptation; and also after that, what advantage at the last, it became unto my soul.

For the causes, I conceived they were principally two: of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from the temptations that were to come; for though, as I can say in truth, my soul was much in prayer before this trial seized me; yet then I prayed only, or at the most principally, for the removal of present troubles, and for fresh discoveries of his love in Christ, which I saw afterwards was not enough to do; I also should have prayed that the great God would keep me from the evil that was to come.

Of this I was made deeply sensible by the prayer of holy David, who, when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come: *For then, saith he, shall I be upright, and I shall be innocent of the great transgression.* By this very word was I galled and condemned quite through this long temptation.

That was also another word that did much condemn me for my folly, in the neglect of this duty: *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This I had not done, and therefore was suffered to sin and fall, according to what is written, *Pray that ye may not enter into temptation.* And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy against the temptations that are to come; and I do beseech thee, reader, that thou learn to beware of my negligence, by the afflictions, that for this thing I did for days, and months, and years, with sorrow undergo.

Another cause of this temptation was, that I had tempted God; and on this manner did I do it: Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labor, and been delivered of an untimely birth; now at this very time it was, that I had been so strongly tempted to question the being of God; wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, "Lord, if now thou wilt remove this sad affliction from my wife, and cause that she be troubled no more therewith this night, (and now were her pangs just upon her,) then I shall know that thou canst discern the most secret thoughts of the heart."

I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued till morning; at this I greatly marvelled, not knowing what to think: but after I had been

awake a good while and heard her cry no more, I fell asleep also; so when I awaked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had shewed me, that he knew my secret thoughts, which was a great astonishment unto me for several weeks after.

Well, about a year and a half afterwards, that wicked and sinful thought, of which I have spoken before, went through my wicked heart, even this thought, "Let Christ go if he will:" so when I had fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, "Now you may see that God doth know the most secret thoughts of the heart."

And with this, that of the passages that were betwixt the Lord and his servant Gideon fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his words; therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies, and that too, as to outward appearance, without any strength or help. Thus he served me, and that justly; for I should have believed his word, and not have put an *if* upon the all-seeingness of God.

And now to shew you something of the advantages that I also have gained by this temptation: And, first, by this I was made continually to possess in my soul a very wonderful sense both of the blessing and glory of God, and of his beloved Son; in the temptation that went before, my soul was perplexed with unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the word, and certainty of the world to come; I say, then I was greatly assaulted and tormented with atheism, but now the case was otherwise; now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God, did at this time break me to pieces; and the bowels and compassion of Christ did break me as on the wheel; for I could not consider him but as a lost and rejected Christ, the remembrance of which, was as the continual breaking of my bones.

The scriptures also were wonderful things unto me; I saw that the truth and verity of them were the keys of the kingdom of heaven; those that the scriptures favor, they must inherit bliss; but those that they oppose and condemn, must perish for evermore. Oh! this word, *For the scriptures cannot be broken*, would rend the caul of my heart; and so would that other, *Whose sins ye remit, they are remitted; but whose sins ye retain, they are retained*. Now I saw the apostles to be the elders of the city of refuge, those that they were to receive in, were received to life; but those that they shut out were to be slain by the avenger of blood.

Oh! one sentence of the scripture did more afflict and terrify my mind, I mean those sentences that stood against me (as sometimes I thought every one of them did,) more, I say, than an army of forty thousand men that might come against me. Woe be to him against whom the scriptures bend themselves!

By this temptation I was made to see more into the nature of the promises than ever I had before; for I lay now trembling under the mighty hand of God, continually torn and rent by the thundering of his justice; this made me with careful heart, and watchful eye, with great fearfulness to turn over every leaf, and with much diligence mixed with trembling, to consider every sentence, together with its natural force and latitude.

By this temptation also I was greatly holden off from my former foolish practice of putting by the word of promise when it came into my mind; for now, though I could not suck that comfort and sweetness from the promise, as I had done at other times, yet like to a man sinking, I would catch at all I saw. Formerly I thought I might not meddle with the promise, unless I felt its comfort, but now it was time thus to do; the avenger of blood too hardly did pursue me.

Now therefore was I glad to catch at that word, which yet I feared I had no ground or right to own; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I would labor to take the word as God hath laid it down, without restraining the natural force of one syllable thereof. Oh! what did I see in that blessed 6th chapter of St. John: *And him that cometh unto me, I will in no wise cast out.* Now I began to consider, that God hath a bigger mouth to speak with, than I had a heart to conceive with; I thought also with myself, that he spake not his words in haste, or in an unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness. (2 Sam. iii. 28.)

I would in these days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire; concluding, though as one almost bereft of his wits through fear, on this will I rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with satan, for that blessed 6th chapter of St. John. I did not now, as at other times, look principally for comfort, though O! how welcome would it have been unto me! But now a word, a word to lean a weary soul upon, that it might not sink for ever! it was that I hunted for.

Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever, I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him, as with a flaming sword. Then would I think of Esther, who went to petition the King contrary to law. (Esther iv. 16.) I thought also of Benha-



dad's servants, who went with ropes upon their heads to their enemies for mercy. (1 Kings xx. 31.) &c. The woman of Canaan also, that would not be daunted, though called dog by Christ, (Matt. xv. 22.) &c. and the man that went to borrow bread at midnight, (Luke i. 5, 6, 7, 8,) &c. were also great encouragements unto me.

I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation; great sins do draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when shewed to the soul, appears most high and mighty. When Job had passed through his captivity, he had twice as much as he had before. (Job xlii 13.) Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them; and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did. I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it; it was so out of measure amazing, when I thought it could reach me, that I do think if that sense had abode long upon me, it would have made me incapable for business.

Now I shall go forward to give you a relation of other of the Lord's dealings with me at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when first I did join in fellowship with the people of God in Bedford. After I had propounded to the church, that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scripture, *Do this in remembrance of me*, was a very precious word unto me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins; and as I then felt, did as if he plunged me in the virtue of the same. But behold, I had not been long a partaker at that ordinance, but such fierce and sad temptation did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while, to pray to God to keep me from such blasphemies; and also to cry to God to bless the bread and cup to them, as it were from mouth to mouth. The reason of this temptation, I have thought since, was, because I did not with that reverence that became me, at first approach to partake thereof.

Thus I continued for three quarters of a year, and could never have rest nor ease; but at last the Lord came in upon my soul with that same scripture, by which my soul was visited before; and after that, I have been usually very well and comfortable in the partaking of that blessed ordinance; and have, I trust, therein discerned the Lord's body, as

broken for my sins, and that his precious blood hath been shed for my transgressions.

Upon a time I was something inclining to a consumption, wherewith about the spring I was suddenly and violently seized, with much weakness in my outward man; insomuch that I thought I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come; for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavor to keep my interest in the life to come, clear before mine eyes.

But I had no sooner began to recal to mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions; amongst which these were at this time most to my affliction, namely, my deadness, dullness, and coldness in my holy duties; my wanderings of heart, my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, "Are these the fruits of Christianity? Are these the tokens of a blessed man?"

At the apprehensions of these things my sickness was doubled upon me, for now I was sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me, quite taken out of my mind, and hid as if they had never been, or seen; now was my soul greatly pinched between these two considerations, "Live I must not, die I dare not." Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woeful state, that word of God took hold of my heart, *Ye are justified freely by his grace, through the redemption that is in Christ Jesus.* But oh! what a turn it made upon me!

Now was I as one awaked out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus spoken to me: "Sinner, thou thinkest, that because of thy sins and infirmities, I cannot save thy soul; but behold, my Son is by me, and upon him I look, and not on thee, and shall deal with thee according as I am pleased with him." At this I was greatly enlightened in my mind, and made to understand, that if God could justify a sinner at any time; it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

And as I was thus in a muse, that scripture also came with great power upon my spirit, *Not by works of righteousness that we have done, but according to his mercy he hath saved us.* Now was I got on high, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet, now I cried, "Let me die." Now death was lovely and beautiful in my sight, for I saw "We shall never live indeed, till we be gone to the other world." Oh! methought this life is but a

slumber, in comparison with that above. At this time also I saw more in these words, *Heirs of God*, than ever I shall be able to express while I live in this world. *Heirs of God!* God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw.

Again, I was at another time very ill and weak, all that time also the tempter did beset me strongly, (for I find that he is much for assaulting the soul when it begins to approach towards the grave; then is his opportunity,) laboring to hide from me my former experience of God's goodness: also setting before me the terrors of death, and the judgment of God, inasmuch that at this time, through my fear of miscarrying for ever (should I now die,) I was as one dead before death came, and was as if I had felt myself already descending into the pit; methought I said, there was no way, but to hell I must; but behold, just as I was in the midst of those fears, these words of the angel's carrying Lazarus into Abraham's bosom darted in upon me, as who should say, "So it shall be with thee when thou dost leave this world." This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on awhile, that word fell with great weight upon my mind, *O death where is thy sting? O grave where is thy victory?* At this I became both well in my body and mind at once, for my sickness did presently vanish, and I walked comfortably in my work for God again.

At another time, though just before I was pretty well and savory in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life. I was also so overrun in my soul with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me.

After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, "I must go to Jesus," at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprise, "Wife," said I, "is there ever such a scripture, *I must go to Jesus?*" She said she could not tell; therefore I stood musing still, to see if I could remember such a place; I had not sat above two or three minutes but that came bolting in upon me, *And to an innumerable company of angels*; and withal the 12th chapter of Hebrews, about the Mount Zion was set before mine eyes.

Then with joy I told my wife, "O! now I know, I know!" But that night was a good night to me, I never had but few better; I longed for the company of some of God's people, that I might have imparted unto



them what God had shewed me. Christ was a precious Christ to my soul that night ; I could scarce lie in my bed for joy, and peace, and triumph, through Christ. This great glory did not continue upon me until morning, yet the 12th chapter of the Hebrews, was a blessed scripture to me for many days together after this.

The words are these: *Ye are come to Mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven ; to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel.* Through this sentence the Lord led me over and over, first to this word, and then to that ; and shewed me wonderful glory in every one of them. These words also have oft since that time, been great refreshment to my spirit. Blessed be God for having mercy on me.

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#### A BRIEF ACCOUNT OF THE AUTHOR'S CALL TO THE WORK OF THE MINISTRY.

AND now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the word, and of God's dealing with me in that particular also. After I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him ; some of the most able among the saints with us, I say, the most able for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance in some measure, to express what I saw to others, for edification ; therefore they desired me, and that with much earnestness, that I would be willing, at sometimes, to take in hand, in one of the meetings, to speak a word of exhortation unto them.

The which, though at the first it did much dash and abash my spirit, yet being still by them desired and entreated, I consented to their request, and did twice, at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them ; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted ; and gave thanks to the Father of mercies, for the grace bestowed on me.

After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them ; where, though as yet, I did not, nor durst not, make use of my gift in an open way, yet more privately, still, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also, the which they,

as the other, received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

Wherefore to be brief, at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof; about which time I did evidently find in my mind a secret pricking forward thereto; though I bless God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil, concerning my eternal state.

But yet I could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians: *I beseech you, brethren, (ye know the household of Stephanus, that it is the first fruits of Achaia, that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth.*

By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities, should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do. *They have addicted themselves to the ministry of the saints.* This scripture, in these days, did continually run in my mind, to encourage me, and strengthen me in this my work for God. I have also been encouraged from several other scriptures and examples of the godly, both specified in the word, and other ancient histories. (Acts viii. 4. and xviii. 24, 25. 1 Peter iv. 10. Rom. xii. 6. Fox's Acts and Monuments.)

Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed gospel that God has shewed me in the holy word of truth; which when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts.

And I thank God, that he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labor, with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long, before some began to be touched, and be greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

But I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would love me, and have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God; they would also bless God for me, (unworthy wretch that I am!) and count me God's instrument that shewed to them the way of salvation.

Wherefore seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then began I to conclude it might be so, that God had owned in his work such a foolish one as I, and then came that word of God to my heart, with much sweet refreshment, *The blessing of them that were ready to perish is come upon me; yea, I caused the widow's heart to sing for joy.*

At this therefore, I rejoiced; yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me; I thought on those sayings, *Who is he that maketh me glad, but the same that is made sorry by me?* And again, *Though I be not an apostle to others, yet doubtless I am unto you; for the seal of my apostleship are ye in the Lord.* These things therefore, were as another argument unto me, that God had called me to, and stood by me in this work.

In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law, doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and the guilt of my transgressions, lay heavy on my conscience; I preached what I felt, what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment.

Indeed, I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt nor hell could take me off my work.

Thus I went on for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my soul with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him.



Wherefore now I altered in my preaching, (for still I preached what I saw and felt;) now therefore I did much labor to hold forth Jesus Christ in all his offices, relations, and benefits unto the world, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish. On these things also I staid as long as on the other.

After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered and shewed to them also. And when I had travelled through these three chief points of the word of God, about the space of five years or more, I was caught in my present practice, and cast into prison, where I have lain above as long again to confirm the truth by way of suffering, as I was before in testifying of it according to the scriptures, in a way of preaching.

When I have been preaching, I thank God, my heart hath often all the time of this and the other exercise, with great earnestness cried to God that he would make the word effectual to the salvation of the soul; still being grieved lest the enemy should take the word away from the conscience, and so it should become unfruitful; wherefore I should labor so to speak the word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.

Also when I have done the exercise, it hath gone to my heart, to think the word should now fall as rain on stony places; still wishing from my heart, Oh! that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is through Christ, to men in such a case as they are, who are yet estranged from him. And indeed I did often say in my heart before the Lord, "That if to be hanged up presently before their eyes, would be a means to awaken them, and confirm them, in the truth, I gladly should be contented."

For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood by at my back to encourage me. Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to unfold it, to demonstrate it, and to fasten it upon the consciences of others; that I could not be contented with saying, "I believe, and am sure;" methought I was more than sure (if it be lawful to express myself) that those things which then I asserted, were true.

When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, *This shall answer for me in time to come, when they shall be for my hire before their face.*

I never cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: but I say, as to other things, I should let them alone; because I saw they engendered strife, and because that they neither in doing, nor in leaving undone, did commend us to God to be his; besides, I saw my work before me did run in another channel, even to carry an awakening word; to that therefore I did stick and adhere.

I never endeavored to, nor durst make use of other men's lines, (Rom. xv. 18.) (though I do not condemn all that do;) for I verily thought, and found by experience, that what was taught me by the word and Spirit of Christ, could be spoken, maintained, and stood to by the soundest and best established conscience; and though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of scripture, (Gal. i. 11, 12.) than many amongst men are aware.

If any of those who were awakened by my ministry, did after that fall back, (as sometimes too many did) I can truly say, their loss hath been more to me, than if my own children, begotten of my own body, had been going to the grave. I think verily, I may speak it without any offence to the Lord, nothing has gone so near me as that; unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born: my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honored of God by this, than if he had made me emperor of the christian world, or the lord of all the glory of the earth without it! Oh these words! *He that converteth a sinner from the error of his way, doth save a soul from death. The fruit of the righteous is a tree of life; and he that winneth souls is wise. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. For what is our hope, our joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.* These, I say, with many others of a like nature, have been great refreshments to me.

I have observed, that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit, to desire I might preach there: I have also observed, that such and such souls in particular, have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have observed, that a word cast in by the by, hath done more execution in a sermon, than all that was spoken besides; sometimes also, when I have thought I did no good, then I did the

most of all ; and at other times, when I thought I should catch them, I have fished for nothing.

I have also observed, that where there has been a work to do upon sinners, there the devil hath begun to roar in the hearts and by the mouths of his servants ; yea, oftentimes, when the wicked world hath raged most, there hath been souls awakened by the word ; I could instance particulars, but I forbear.

My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were farthest off of profession ; yet not because I could not endure the light (for I feared not to shew my gospel to any,) but because I found my spirit did lean most after awakening and converting work, and the word that I carried did lean itself most that way also : *Yea so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.*

In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God ; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless it mattered not who commended me ; but if I were fruitful, I cared not who did condemn. I have thought of that, *Lo ! children are an heritage of the Lord : and the fruit of the womb is his reward. As arrows in the hands of a mighty man, so are children of the youth. Happy is the man that hath filled his quiver full of them ; they shall not be ashamed, but they shall speak with the enemies in the gate.*

It pleased me nothing to see people drink in my opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation, sound conviction for sin, especially unbelief, and an heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul ; that it was that delighted me ; those were the souls I counted blessed.

But in this work, as in all other, I had my temptations attending me, and that of divers kinds ; as sometimes I should be assaulted with great discouragement therein, fearing that I should not be able to speak a word at all to edification ; nay, that I should not be able to speak sense to the people ; at which times I should have such a strange faintness and strengthlessness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

Sometimes again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at sometimes, even when I have begun to speak the word with much clearness, evidence, and liberty of speech, yet been, before the ending of that opportunity, so blinded and so estranged from the things I have been speaking, and have been also so straitened in my speech, as to utterance before the people, that I have been as if I had not known, or remembered what I have



been about ; or as if my head had been in a bag all the time of my exercise.

Again, when as sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, "What ! will you preach this ! This condemns yourself ; of this your own soul is guilty ; wherefore, preach not of this at all ; or if you do, so mince it as to make way for your own escape ; lest instead of awakening others, you lay that guilt upon your own soul, that you will never get from under."

But I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have, rather as Samson, hewed myself with all my might, to condemn sin and transgression wherever I found it ; yea, though therein also, I did bring guilt upon my own conscience. Let me die, thought I, with the Philistines, rather than deal corruptly with the blessed word of God. *Thou that teachest another, teachest not thou thyself?* It is far better that thou do judge thyself, even by preaching plainly to others, than that thou, to save thyself, imprison the truth in unrighteousness. Blessed be God for help in this also.

I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart ; and though I dare not say I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that for the most part I have had but small joy to give way to such a thing ; for it hath been my every day's portion, to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head, under all my gifts and attainments. I have felt this thorn in the flesh, the very mercy of God to me.

I have had also together with this, some notable place or other of the word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts ; as for instance, that hath been of great use to me, *Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, and a tinkling cymbal.*

A tinkling cymbal is an instrument of music, with which a skillful player can make such melodious and heart-inflaming music, that all who hear him play, can scarcely hold from dancing ; and yet behold the cymbal, hath not life, neither comes the music from it, but because of the art of him that plays therewith ; so then the instrument at last may come to naught and perish, though in times past such music hath been made upon it.

Just thus I saw it was, and will be, with them that have gifts, but want saving grace ; they are in the hand of Christ, as the cymbal in the hand of David ; and as David could with the cymbal make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ

can use these gifted men, as with them to affect the souls of his people in his church ; yet when he hath done all, hang them by, as lifeless, though sounding cymbals.

This consideration therefore, together with some others, were for the most part, as a maul on the head of pride, and desire of vain glory. What, thought I, shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these? Besides, I knew it was love should never die, but these must cease and vanish ; so I concluded, a little grace, a little love, a little of the true fear of God, is better than all the gifts ; yea, and I am fully convinced of it, that it is possible for souls that can scarce give a man an answer, but with great confusion as to method ; I say it is as possible for them to have a thousand times more grace, and to be more in the love and favor of the Lord, than some who by the virtue of the gift of knowledge, can deliver themselves like angels.

Thus therefore I came to perceive, that though gifts in themselves were good, to the thing for which they are designed, to wit, the edification of others, yet empty, and without power to save the soul of him that hath them, if they be alone. Neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement, or non-improvement, they must when a little love more is over, give an account to him that is ready to judge the quick and dead.

This, shewed me too, that gifts being alone, were dangerous, not in themselves, but because of those evils that attend them that have them, to wit, pride, desire of vain glory, self-conceit, &c. all which were easily blown up at the applause and condemnation of every unadvised christian, to the endangering of a poor creature to fall into the condemnation of the devil.

I saw therefore, that he that hath gifts, had need to be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the grace of God.

He hath cause also to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's ; and that by them he is made a servant to the church ; and he must give at last an account of his stewardship unto the Lord Jesus, and to give a good account will be a blessed thing.

Let all men therefore, prize a little with the fear of the Lord, (gifts indeed are desirable) but yet great grace and small gifts are better than great gifts and no grace. It doth not say, the Lord gives gifts and glory, but the Lord gives grace and glory ; and blessed is such an one, to whom the Lord gives grace, true grace, for that is a certain forerunner of glory.

But when satan perceived that his thus tempting and assaulting me, would not answer his design; to wit, to overthrow the ministry, and make it ineffectual, as to the ends thereof; then he tried another way, which was, to stir up the minds of the ignorant and malicious to load me with slanders and reproaches: now therefore, I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned.

It began therefore to be rumored up and down among the people, that I was a witch, a jesuit, a highwayman, and the like.

To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.

But that which was reported with the boldest confidence, was that I had my misses, my whores, my bastards, yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods cast upon me by the devil and his seed. And should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. *Blessed are ye, said the Lord Jesus, when men shall revile you, and persecute you, and shall say all manner of evil of you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.*

These things therefore, upon mine own account, troubled me not; no, though they were twenty times more than they are. I have a good conscience, and whereas they speak evil of me, as an evildoer, they shall be ashamed that falsely accuse my good conversation in Christ.

So then, what shall I say to those that have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that these things make them ripe for damnation that are the authors and abettors, I would say unto them, "Report it," because it will increase my glory.

Therefore I bind these lies and slanders to me as an ornament; it belongs to my christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ's sake.

Now, as satan endeavored, by reproaches and slanders to make me vile among my countrymen, that, if possible, my preaching might be made of none effect; so there was added hereto, a long and tedious imprisonment, that thereby I might be frightened from the service of Christ, and the world terrified and made afraid to hear me preach. Of which I shall in the next place give you a brief account.



### A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT.\*

HAVING made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country; among whom, had they let me alone I should have preached that day; but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearing the next sessions, yet committed me, because my sureties would not consent to be bound, that I should preach no more to the people.

At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again delivered up to the gaoler's hands, I was had home to prison, and there have lain now complete twelve years, waiting to see what God would suffer these men to do with me.

In which condition I have continued with much content, through grace; but have met with many turnings and goings upon my heart, both from the Lord, satan, and my own corruptions: by all which, glory be to Jesus Christ, I have also received, among many things, much conviction, instruction, and understanding; of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God and to pray for me; and also to take encouragement, should the case be their own, not to fear what man can do unto them.

I never had in all my life so great an inlet into the word of God as now. Those scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now: here I have seen and felt him indeed. O that word! *We have not preached unto you cunningly devised fables; and that, God raised Christ from the dead, and gave him glory, that your faith and hope might be in God,* were blessed words unto me, in this my imprisoned condition.

These three or four scriptures also have been great refreshments in this condition to me, (John xiv. 1, 2, 3, 4. John xvi. 33. Col. iii. 3, 4. Heb. xii. 22, 23, 24.) So that sometimes, when I have been in the savor of them, I have been able to *laugh at destruction, and to fear neither the horse nor his rider.* I have had sweet sights of the forgiveness of my sins in this place,

\* For a more particular account of his trial and imprisonment, see Vol. III.

and of my being with Jesus in another world. O the Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and God the Judge of all, and the spirits of just men made perfect, and Jesus, have been sweet unto me in this place! I have seen that here, which I am persuaded I shall never, while in this world be able to express. I have seen a truth in this scripture, *Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.*

I never knew, what it was for God to stand by me at all turns, and at every offer of satan to afflict me, &c. as I have found him since I came in hither; for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would, with one scripture or another, strengthen me against all, insomuch that I have often said, *Were it lawful, I could pray for greater trouble, for the greater comfort's sake.*

Before I came to prison, I saw what was a-coming; and had especially two considerations warm upon my heart. The first was, how to be able to encounter death, should that be here my portion. For the first of these, that scripture was great information to me, namely to pray to God *to be strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.* I could seldom go to prayer before I was imprisoned, but for not so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long suffering I must have patience, especially if I would endure it joyfully.

As to the second consideration, that saying was of great use to me, *But we had the sentence of death in ourselves, that we might not trust in ourselves, but in God that raiseth the dead.* By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this life; even to reckon myself, my wife, my children, my health, my enjoyments, and all as dead to me, and myself as dead to them.

The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint is, *to look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.* And thus I reasoned with myself: If I provide only for a prison then the whip comes at unawares; and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment. Further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings, is to trust in God through Christ, as touching the world to come; and as touching this world, to *count the grave my house, to make my bed in darkness, and to say to corruption, Thou art my*

*father : and to the worm, thou art my mother and sister : that is, to familiarize these things to me.*

But notwithstanding these helps, I found myself a man encompassed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling the flesh from my bones; and that not only because I am somewhat too fond of these mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was likewise to meet with; especially my poor blind child who lay nearer my heart than all I had beside. Oh! the thoughts of the hardship I thought my blind one might go under, would break my heart to pieces.

Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh! I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, to leave their calves behind them.

But that which helped me in this temptation, was divers considerations, of which three in special here I will name. The first was, the consideration of those two scriptures, *Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me :* and again, *The Lord said, Verily it shall go well with thy remnant : verily, I will cause the enemy to entreat thee well in the time of evil, &c.*

I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, whilst I stood to and for his name, as they would be, if they were under my own care, though with the denial of the way of God. This was a smarting consideration, and as spurs unto my flesh. That scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in his selfish thoughts, which moved him to sell his master. Pray read it soberly. (Psalm cix. 6, 7, 8,) &c.

I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words and laws, before the sons of men. I thought also of the glory that he had prepared for those that in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both



myself and mine, might for the sake of my profession, be exposed to, hath lain pinching on my mind.

When I have indeed conceited, that I might be banished for my profession, then I have thought of that scripture, *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy*; for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, *The Holy Ghost witnesseth in every city, that bonds and afflictions abide me*. I have verily thought, that my soul and it have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be to die in a ditch, like a poor, forlorn, and desolate sheep. But I thanked God, hitherto I have not been moved by these most delicate reasonings, but rather by them more approved my heart to God.

I will tell you a pretty business: I was once above all the rest, in a very sad and low condition for many weeks, at which time also I being but a young prisoner, and not acquainted with the laws, had this lain much upon my spirit, "That my imprisonment might end at the gallows for ought that I could tell." Now therefore satan laid hard at me, to beat me out of heart, by suggesting thus unto me: "But how if, when you come indeed to die, you should be in this condition; that is, as not to savor the things of God, nor to have any evidence upon your soul for a better state hereafter?" for indeed at that time all the things of God were hid from my soul.

Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was, I was not fit to die; neither indeed did think I could, if I should be called to it; besides, I thought with myself, if I should make a scrambling shift to clamber up the ladder, yet I should, either with quaking, or other symptoms of fainting, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore lay with great trouble upon me; for methought I was ashamed to die with a pale face, and tottering knees in such a case as this.

Wherefore I prayed to God, that he would comfort me, and give strength to do and suffer what he should call me to. Yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if on a ladder with a rope about my neck. Only this was some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my last words, I shall not count my life thrown away, nor lost.

But yet all the things of God were kept out of my sight, and still the tempter followed me with, "But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified?" Thus was I tossed for many weeks, and knew not what to do: at last this consideration fell with weight upon me, "That it was for the word and way of God that I was in this condition; wherefore I was engaged not to flinch an hair's breadth from it."

I thought also, that God might choose whether he would give me comfort now, or at the hour of death; but I might not therefore choose whether I would hold my profession or no. I was bound, but he was free; yea, it was my duty to stand to his word, whether he would ever look upon me, or save me at the last; wherefore thought I, save the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, "I will leap off the ladder, even blindfold into eternity; sink or swim, come heaven, come hell. Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name."

I was no sooner fixed upon this resolution, but the word dropped upon me, *Doth Job serve God for naught?* As if the accuser had said, "Lord, Job is no upright man; he serves thee for hy-respects: hast thou not made an hedge about him?" &c. *But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face.* How now, thought I, is this the sign of a renewed soul, to desire to serve God when all is taken from him? Is he a godly man that will serve God for nothing rather than give out? Blessed be God, then, I hope I have an upright heart; for I am resolved, God giving me strength, never to deny my profession, though I had nothing at all for my pains. And as I was thus considering, that scripture was set before me, (Psalm xlv. 12.) &c.

Now was my heart full of comfort, for I hoped it was sincere. I would not have been without this trial for much: I am comforted every time I think of it; and I hope I shall bless God for ever, for the teaching I have had by it. Many more of the dealings of God towards me I might relate, *but these out of the spoils won in battle have I dedicated to maintain the house of God.*

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### THE CONCLUSION.

Of all the temptations that ever I met with in my life, to question the being of God, and truth of his gospel is the worst, and the worst to be borne. When this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought

of that word, *Have your loins girt about with truth*; and of that, *When the foundations are destroyed, what can the righteous do?*

Sometimes, when, after sin committed, I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called myself a fool for my so sinking under trouble. And then again, when I have been cast down, I thought I was not wise to give such way to comfort. With such strength and weight have both these been upon me.

I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards that I have been in my spirit so filled with darkness, that I could not so much as once conceive, what that God, and what that comfort was, with which I have been refreshed.

I have sometimes seen more in a line of the Bible, than I could well tell how to stand under; and yet at another time the whole Bible hath been to me as dry as a stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment, though I have looked it all over.

Of all fears, they are best that are made, by the blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ: Oh! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things.

I find to this day seven abominations in my heart. 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Christ manifesteth. 3. A leaning to the works of the law. 4. Wanderings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. *When I would do good, evil is present with me.*

These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They shew me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They shew me the need I have to watch and be sober. 7. And provoke me to pray unto God, through Christ, to help me, and carry me through this world.



**A CONTINUATION OF MR. BUNYAN'S LIFE ;**

*Beginning where he left off, and concluding with the time and manner of his Death and Burial, together with his true character, &c.*

READER, The painful and industrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth ; and since there yet remains somewhat worthy of notice and regard, which occurred in the last scene of his life ; the which, for want of time, or for fear some over-censorious people should impute it to him as an earnest coveting of praise from men, he has not left behind him in writing ; wherefore, as a true friend, and long acquaintance of Mr. Bunyan's, that his good end may be known, as his evil beginning, I have taken upon me, from my knowledge, and the best account given by other of his friends, to piece this to the thread, too soon broke off, and so lengthen it out to his entering upon eternity.

He has told you at large, of his birth and education ; the evil habits and corruptions of his youth ; the temptations he struggled and conflicted so frequently with ; the mercies, comforts, and deliverances he found ; how he came to take upon him the preaching of the gospel ; the slanders, reproaches, and imprisonments that attended him, and the progress he notwithstanding made, by the assistance of God's grace, no doubt to the saving of many souls. Therefore take these things, as he himself has methodically laid them down in the words of verity ; and so I pass on as to what remains.

After his being freed from his twelve years imprisonment, and upwards, for nonconformity, wherein he had time to furnish the world with sundry good books, &c. and by his patience, to move Dr. Barlow, the then Bishop of Lincoln, and other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noisomeness and ill usage of the place ; being now, I say, again at liberty, and having, through mercy, shaken off his bodily fetters, for those upon his soul were broken before, by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a christian-like acknowledgment of their kindness and enlargement of charity ; giving encouragement by his example, if it happened to be their hard haps to fall into affliction or trouble, then to suffer patiently for the sake of a good conscience, and for the love of God in Jesus Christ, towards their souls, and by many cordial persuasions, supported some, whose spirits began to sink low, through the fear of danger that threatened their worldly concernment, so that the people found a wonderful consolation in his discourse and admonitions.

As often as opportunity would admit, he gathered them together, though the law was then in force against meetings, in convenient places, and fed

them with the sincere milk of the word, that they might grow in grace thereby. To such as were any where taken and imprisoned upon these accounts, he made it another part of his business to extend his charity, and gather relief for such of them as wanted.

He took great care to visit the sick, and strengthen them against the suggestions of the tempter, which at such times are very prevalent; so that they had cause for ever to bless God, who had put it into his heart, at such a time, to rescue them from the power of the roaring lion, who sought to devour them. Nor did he spare any pains or labor in travel, though to the remote counties, where he knew, or imagined any people might stand in need of his assistance; insomuch that some of these visitations that he made, which were two or three every year, some (though in a jeering manner no doubt,) gave him the epithet of *Bishop Bunyan* whilst others envied him for his so earnestly laboring in Christ's vineyard; yet the seed of the word he all this while sowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in disciples to the church of Christ.

Another part of his time he spent in reconciling differences, by which he hindered many mischiefs, and saved some families from ruin; and in some fallings-out, he was uneasy until he found a means to labor a reconciliation, and become a peace-maker, on whom a blessing is promised in holy writ; and indeed, in doing this good office he may be said to sum up his days, it being the last undertaking of his life, as will appear in the close of this paper.

When in the late reign, liberty of conscience was unexpectedly given and indulged to dissenters of all persuasions, his piercing wit penetrated the veil, and found that it was not for the dissenters' sakes they were so suddenly freed from the persecutions that had long lain heavy upon them, and set in a manner, on an equal foot with the church of England, which the papists were undermining, and about to subvert. He foresaw all the advantages that could redound to the dissenters, would have been no more than what Polyphemus, the monstrous giant of Sicily would have allowed Ulysses, viz. That he would eat his men first, and do him the favor of being eaten last. For although Mr. Bunyan, following the examples of others did lay hold of this liberty, as an acceptable thing in itself, knowing God as the only lord of conscience, and that it is good at all times to do according to the dictates of a good conscience, and that the preaching the glad tidings of the gospel is beautiful in the preacher; yet in all this he moved with caution and holy fear, earnestly praying for averting the impendent judgments, which he saw, like a black tempest, hanging over our heads for our sins, and ready to break upon us, and that the Ninevites' remedy was now highly necessary. Hereupon he gathered his congregation at Bedford, where he mostly lived, and had lived and spent the greater part of his life; and there being no convenient place to be had for

the entertainment of so great a confluence of people as followed him, upon the account of his teaching, he consulted with them for the building of a meeting-house; to which they made their voluntary contributions, with all cheerfulness and alacrity; and the first time he appeared there to edify, the place was so thronged, that many were constrained to stay without, though the house was very spacious, every one striving to partake of his instructions, that were of his persuasion, and show their good will towards him, by being present at the opening of the place. And here he lived in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments, to follow that of his call to the ministry; for as God said to Moses, he that made the lips and heart, can give eloquence and wisdom, without extraordinary acquirements in an university.

During these things, there were regulators sent into all cities and towns corporate, to new-model the government in the magistracy, &c. by turning out some, and putting in others. Against this Mr. Bunyan expressed his zeal with some warmth, as foreseeing the bad consequence that would attend it, and labored with his congregation to prevent their being imposed on in this kind: and when a great man in those days coming to Bedford upon some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.

When he was at leisure from writing and teaching, he often came up to London, and there went among the congregations of the Nonconformists, and used his talents to the great good-liking of the hearers; and even some, to whom he had been misrepresented, upon the account of his education, were convinced of his worth and knowledge in sacred things, as perceiving him to be a man of sound judgment, delivering himself plainly and powerfully; insomuch that many who came spectators for novelty, rather than to be edified and improved, went away well satisfied with what they heard; and wondered, as the Jews did at the apostles, viz. whence this man should have these things; perhaps not considering that God more immediately assists those that make it their business industriously and cheerfully to labor in his vineyard.

Thus he spent his latter years in imitation of his great Lord and Master, the ever-blessed Jesus; he went about doing good; so that the most prying critic, or even malice herself, is defied to find, even upon the narrowest search or observation, any sully or stain upon his reputation, with which he may be justly charged; and this we note, as a challenge to those that have had the least regard for him, or them of his persuasion, and have one way or other appeared in the front of those that oppressed him; and for the turning whose hearts, in obedience to the commission and commandment given him of God, he frequently prayed, and sometimes sought a blessing for them, even with tears; the effects of which



they may, peradventure, though undeservedly, have found in their persons, friends, relations, estates; for God will hear the prayers of the faithful, and answer them, even for those that vex them, as it happened in the case of Job's praying for the three persons that had been grievous in their reproach against him, even in the day of his sorrow.

But yet let me come a little nearer to particulars, and periods of time, for the better refreshing the memories of those that knew his labor and sufferings, and for the satisfaction of all that read this book.

After he was sensibly convicted of the wicked state of his life, and converted, he was baptized into the congregation, and admitted a member thereof, viz. in the year 1655, and became speedily a very zealous professor. But upon the return of King Charles to the crown in 1660, he was, on the 12th of November, taken, as he was edifying some good people that was got together to hear the word, and confined in Bedford gaol for the space of six years, till the act of indulgence to dissenters being allowed, he obtained his freedom by the intercession of some in trust and power, that took pity of his sufferings. But within six years afterwards, he was again taken up, viz. in the year 1666, and was then confined for six years more; when the goaler took such pity of his rigorous sufferings, that he did as the Egyptian gaoler did to Joseph, put all the care and trust in his hand. When he was taken this last time he was preaching on these words, viz. *Dost thou believe on the Son of God?* And this imprisonment continued six years; and when this was over, another short affliction, which was an imprisonment of half a year, fell to his share. During these confinements, he wrote these following books, viz. *Of Prayer by the Spirit, The Holy City's Resurrection, Grace Abounding, Pilgrim's Progress, the first part.*

In the last year of his twelve year's imprisonment, the pastor of the congregation at Bedford died, and he was chosen to that care of souls, on the 12th of December, 1671. And in this charge he often had disputes with scholars that came to oppose him, as supposing him an ignorant person; and though he argued plainly, and by scripture, without phrases and logical expressions, yet he nonplussed one who came to oppose him in his congregation, by demanding, Whether or no we had the true copies of the original scriptures? And another, when he was preaching accused him of uncharitableness for saying, "It was very hard for most to be saved;" saying, by that he went about to exclude most of his congregation. But he confuted him, and put him to silence, with the parable of the stony ground, and other texts out of the 13th of Matthew, in our Saviour's sermon out of a ship; all his methods being to keep close to the scriptures, and what he found not warranted there, himself would not warrant nor determine, unless in such cases as were plain, wherein no doubts nor scruples did arise.

But not to make any further mention of this kind, it is well known, that this person managed all his affairs with such exactness as if he had made it his study, above all other things, not to give occasion of offence, but rather suffer many inconveniences to avoid it, being never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did. And as it was in his conversation, so it is manifested in those books he has caused to be published to the world; where, like the archangel disputing with satan about the body of Moses, as we find it in the Epistle of St. Jude, he brings no railing accusation, but leaves the rebukers, those that persecuted him, to the Lord.

In his family he kept very strict discipline, in prayer and exhortations, being in this like Joshua, as that good man expresses it, viz. *Whatsoever others did, as for me and my house, we will serve the Lord.* And indeed a blessing waited on his labors and endeavors; so that his wife, as the Psalmist says, *was like a pleasant vine upon the wall of his house, and his children like olive-branches round his table; for so shall it be with the man that fears the Lord:* and though by reason of the many losses he sustained by imprisonment and spoil, of his chargeable sickness, &c. his earthly treasure swelled not to excess, he always had sufficient to live decently and creditably; and with that he had the greatest of all treasures, which is content: for, as the wise man says, *that is a continual feast.*

But where content dwells, even a poor cottage is a kingly palace: and this happiness he had all his life long, not so much minding this world, as knowing he was here as a pilgrim and stranger, and had no tarrying city, but looked for one not made with hands, eternal in the highest heavens. But at length, worn out with sufferings, age, and often teaching, the day of his dissolution drew near; and death, that unlocks the prison of his soul, to enlarge it for a more glorious mansion, put a stop to his acting his part on the stage of mortality. Heaven, like earthly princes, when it threatens war, being always so kind as to call home its ambassadors before it be denounced. And even the last act or undertaking of his was a labor of love and charity: for it so falling out, that a young gentleman, a neighbor of Mr. Bunyan's happening into the displeasure of his father, and being much troubled in his mind upon that account, as also for that he had heard his father purposed to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his father's mind to receive him; and he, as willing to do any good office as it could be requested, as readily undertook it; and so riding to Reading in Berkshire, he there used such pressing arguments and reasons against anger and passion, as also for love and reconciliation, that the father was mollified, and his bowels yearned towards his returning son.

But Mr. Bunyan, after he had disposed all things to the best for accommodation, returning to London, and being overtaken with excessive rains,

coming to his lodging extremely wet, fell sick of a violent fever; which he bore with much constancy and patience, and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that case esteeming death as gain, and life only a tedious delaying felicity expected; and finding his vital strength decay, having settled his mind and affairs, as well as the shortness of time and the violence of his disease, would admit, with a constant and christian patience, he resigned his soul into the hands of his most merciful Redeemer, following his pilgrimage from the city of Destruction to the New Jerusalem, his better part having been all along there, in holy contemplation, pantings and breathings after the hidden manna, and water of life, as by many holy and humble consolations, expressed in his letters to several persons in prison, and out of prison; too many to be here inserted at present. He died at the house of one Mr. Straddock, a grocer, at the Star on Snowhill, in the parish of St. Sepulchre, London, on the 12th of August, 1688, and in the 60th year of his age, after ten days sickness; and was buried in the new burying-place near the Artillery Ground; where he sleeps to the morning of the resurrection, in hopes of a glorious rising to an incorruptible immortality of joy and happiness, where no more trouble and sorrow shall afflict him, but all tears be wiped away; when the just shall be incorporated as members of Christ their head, and reign with him as kings and priests for ever.



## A BRIEF CHARACTER OF MR. JOHN BUNYAN.

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He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and make friendship with all. He had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderately large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person whose death hath been much regretted; a person who had tried the smiles and frowns of time, not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

In him at once did three great worthies shine,  
Historian, poet, and a choice divine;  
Then let him rest in undisturbed dust,  
Until the resurrection of the just.

P. S. In his pilgrimage God blessed him with four children, one of which, named Mary, was blind, and died some years before. His other children are Thomas, Joseph, and Sarah; and his wife Elizabeth, having lived to see him overcome his labor and sorrow, and pass from this life to receive the reward of his works, long survived him not; but in 1692 she died, to follow her faithful Pilgrim from this world to the other, whither he was gone before her, while his works remain for the edifying of the reader, and praise of the author.

VALE.

## MR. JOHN BUNYAN'S DYING SAYINGS.



### OF SIN.

SIN is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter. Take away sin, and nothing can hurt us; for death temporal, spiritual and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful therefore must his case be who continues in sin! for who can bear or grapple with the wrath of God!

No sin against God can be little; because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness: it is the dare of his justice, the rape of his mercy, the jeer of his patience, the slight of his power, and the contempt of his love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another, till by an ill custom it become natural.

To begin a sin is to lay a foundation for a continuance: this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were in that nothing could help us but that; and the most clear discovery of the dreadful nature of our sins: for if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

### OF AFFLICTION.

NOTHING can render affliction so insupportable as the load of sin. Would you therefore be fitted for afflictions? Be sure to get the burden of your sins laid aside, and then what affliction soever you may meet with will be very easy to you.

If thou canst bear and bear the rod of affliction which God shall lay upon thee, remember this lesson, Thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation, to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions: that which renders an afflicted state so insupportable to many, is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

#### OF REPENTANCE AND COMING TO CHRIST.

THE end of affliction is the discovery of sin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto him, and we shall find ease and rest.

A repenting penitent, though formerly as bad as the worst of men, may by grace become as good as the best.

To be truly sensible of sin, is to sorrow for displeasing of God, to be afflicted that he is displeased by us, more than that he is displeased with us.

Your intentions to repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a divine rhetoric, and persuades Christ to forgive multitude of sins committed against him.

Say not with thyself, To-morrow I will repent; for it is thy duty to do it daily.

The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to him. For such men as have only the notion of it are of all men most miserable; for by reason of their knowing more than heathens, this shall only be their final portion, that they shall have greater stripes.

#### OF PRAYER.

BEFORE you enter into prayer, ask thy soul these questions: 1. To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is he present, will he hear thee? Is he merciful, will he help thee? Is thy business slight, is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?

To make thy preparation complete, consider that thou art but dust and ashes, and he the great God, Father of our Lord Jesus Christ, *that clothes himself with light as with a garment*; that thou art a vile sinner, he



a holy God ; that thou art but a poor crawling worm, he the omnipotent Creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayest, rather let thy heart be without words, than thy words without a heart.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer

The spirit of prayer is more precious than treasures of gold and silver.

Pray often ; for prayer is a shield to the soul, a sacrifice to God, and a scourge for satan.

#### OF THE LORD'S DAY, SERMONS, AND WEEK-DAYS.

HAVE a special care to sanctify the Lord's day ; for as thou keepest it, so will it be with thee all the week long.

Make the Lord's day the market for thy soul : let the whole day be spent in prayer, repetitions, or meditations : lay aside the affairs of the other parts of the week : let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford him one ?

In the church be careful to serve God ; for thou art in his eyes, and not in man's.

Thou mayest hear sermons often, and do well in practising what thou hearest ; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the scriptures, and reading good books. What thou hearest may be forgotten ; but what thou readest may be better retained.

Forsake not the public worship of God, lest God forsake thee, not only in public but in private.

In the week-days when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayst die that minute. 3. What will become of thy soul. Pray often. At night consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus, every morning and evening, make up thy accounts with almighty God, and thy reckoning will be the less at last.

#### OF THE LOVE OF THE WORLD.

NOTHING more hinders a soul from coming to Christ than a vain love of the world ; and till a soul is freed from it, it can never have a true love for God.

What are the honors and riches of this world, when compared to the glories of a crown of life ?

Love not the world ; for it is a moth in a christian's life.

To despise the world, is the way to enjoy heaven ; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labor for the meat that perisheth, and neglect the food of eternal life ?

God or the world must be neglected at parting-time ; for then is the time of trial.

To seek yourself in this world is to be lost ; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

#### OF SUFFERING.

It is not every suffering that makes a martyr, but suffering for the word of God after a right manner ; that is, not only for righteousness, but for righteousness sake ; not only for truth, but out of love to truth ; not only for God's word, but according to it ; to wit, in that holy, humble, meek manner, as the word of God requireth.

It is a rare thing to suffer aright, and to have thy spirit in suffering bent only against God's enemy, sin ; sin in doctrine, sin in worship, sin in life, and sin in conversation.

The devil, nor men of the world, can kill thy righteousness, or love to it, but by thy own hand ; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it for the good will of all the world.

I have often thought, that the best of christians are found in the worst of times : and I have thought again, that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions ? And yet who so idle as they in the time of their prosperity ?

#### OF DEATH AND JUDGMENT.

As the devil labors by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world ; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality ; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world, if thou depart unconverted ! Thou hadst better have been smothered the first hour thou wast born ; thou hadst better have been plucked

one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted: and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we have before God is of otherwise importance; it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves, with joy, to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge. Let us therefore in time be posing ourselves which of the two we shall be.

#### OF THE JOYS OF HEAVEN.

THERE is no good in this life but what is mingled with some evil. Honors perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to enbitter, with every thing to sweeten them.

O! who is able to conceive the inexpressible inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever!

Christ is the desire of nations, the joy of angels, the delight of the Father. What solace then must that soul be filled with, that hath the possession of him to all eternity!

O! what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the anti-christian and Cainish brood!

Is there not a time coming when the godly may ask the wicked, What profit they have in their pleasure? What comfort in their greatness? And what fruit in all their labor?

If you would be better satisfied what the beatifical vision means, my request is, that you would live holily, and go and see.

#### OF THE TORMENTS OF HELL.

HEAVEN and salvation is not surely more promised to the godly, than hell and damnation is threatened to, and shall be executed on the wicked.

When once a man is damned, he may bid adieu to all pleasures.



Oh! who knows the power of God's wrath? None but damned ones. Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise, if it were no worse than the worst of this world.

As different as grief is from joy, as torment from rest, as terror from peace, so different is the state of sinners from that of saints in the world to come.

THE  
**PILGRIM'S PROGRESS**

FROM THIS WORLD  
TO THAT WHICH IS TO COME.

DELIVERED  
UNDER THE SIMILITUDE OF A DREAM.

IN TWO PARTS.

BY JOHN BUNYAN.

TO WHICH ARE ADDED  
**EXPLANATORY AND PRACTICAL NOTES,**

BY THE  
**REV. MESSRS. MASON, SCOTT, AND BURDER.**





THE  
**AUTHOR'S APOLOGY.**



WHEN at the first I took my pen in hand,  
Thus for to write, I did not understand  
That I at all should make a little book  
In such a mode ; nay, I had undertook  
To make another ; which, when almost done,  
Before I was aware, I thus begun.

And thus it was : I, writing of the way  
And race of saints in this our gospel-day,  
Fell suddenly into an allegory,  
About their journey, and the way to glory,  
In more than twenty things, which I set down :  
This done, I twenty more had in my crown,  
And they again began to multiply,  
Like sparks that from the coals of fire do fly.  
Nay then, thought I, if that you breed so fast,  
I'll put you by yourselves, lest you at last  
Should prove *ad infinitum*, and eat out  
The book that I already am about.

Well, so I did ; but yet I did not think  
To shew to all the world my pen and ink  
In such a mode ; I only thought to make  
I knew not what ; nor did I undertake  
Thereby to please my neighbor ; no, not I,  
I did it mine own self to gratify.

Neither did I but vacant seasons spend  
In this my scribble ; nor did I intend  
But to divert myself in doing this,  
From worser thoughts, which made me do amiss.

Thus I set pen to paper with delight,  
And quickly had my thoughts in black and white.  
For having now my method by the end,  
Still as I pull'd it came ; and so I penn'd  
It down, until at last it came to be,  
For length and breadth, the bigness which you see.

Well, when I had put my ends together,  
I shew'd them others, that I might see whether  
They would condemn them, or them justify ;  
And some said, Let him live ; some, Let him die :  
Some said, John, print it ; others said, Not so,  
Some said, It might do good ; others said, No.

Now I was in a strait, and did not see  
Which was the best thing to be done by me ;  
At last I thought, since you are thus divided,  
I print it will ; and so the case decided.

For, thought I, some I see would have it done,  
Though others in that channel do not run :  
To prove then who advised for the best,  
Thus I thought fit to put it to the test.  
I farther thought, if now I did deny  
Those that would have it, thus to gratify,  
I did not know, but hinder them I might  
Of that which would to them be great delight :  
For those which were not for its coming forth,  
I said to them, Offend you I am loth :  
Yet since your brethren pleased with it be,  
Forbear to judge till you do farther see.

If that you would not read, let it alone :  
Some love the meat, some love to pick a bone.  
Yea, that I might them better moderate,  
I did too with them thus expostulate :

May I not write in such a style as this ?  
In such a method too, and yet not miss  
My end, thy good ? Why may it not be done ?  
Dark clouds bring waters, when the bright bring none.

Gives praise to both, and carpeth not at either,  
But treasures up the fruit they yield together ;  
Yea, so commixes both, that in their fruit  
None can distinguish this from that ; they suit  
Yea, dark or bright, if they their silver drops  
Cause to descend, the earth by yielding crops,  
Her well, when hungry ; but if she be full,  
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take  
To catch the fish ; what engines doth he make ?  
Behold ! how he engageth all his wits ;  
Also his snares, lines, angles, hooks and nets ;  
Yet fish there be, that neither hook nor line,  
Nor snares, nor net, nor engine can make thine :  
They must be grop'd for, and be tickled too,  
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game  
By divers means ? All which one cannot name :  
His gun, his nets, his lime-twigs, light and bell ;  
He creeps, he goes, he stands ; yea, who can tell  
Of all his postures ? Yet there's none of these  
Will make him master of what fowls he please.  
Yea, he must pipe and whistle to catch this :  
Yet if he does so, that bird he will miss.  
If that a pearl may on a toad's head dwell,  
And may be found too in an oyster shell ;  
If things that promise nothing, do contain  
What better is than gold ; who will disdain,  
That have an inkling of it, there to look  
That they may find it ! Now my little book  
(Tho' void of all these paintings that may make  
It with this or the other man to take)  
Is not without these things that do excel,  
What do in brave, but empty notions dwell.

Well, yet I am not fully satisfied,  
That this your book will stand, when soundly tried.



Why, what's the matter? It is dark: What though?  
But it is feigned: What of that? I trow,  
Some men, by feigned words as dark as mine,  
Make truth to spangle, and its rays to shine!  
But they want solidness: speak, man, thy mind;  
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen  
Of him that writeth things divine to men:  
But must I needs want solidness, because  
By metaphors I speak? Were not God's laws,  
His gospel laws, in older times held forth  
By shadows, types, and metaphors? Yet loth  
Will any sober man be to find fault  
With them, lest he be found for to assault  
The highest wisdom: No; he rather stoops,  
And seeks to find out what by pins and loops,  
By calves and sheep, by heifers and by rams,  
By birds and herbs, and by the blood of lambs,  
God speaketh to him; and full happy he  
That finds the light and grace that in them be!

Be not too forward, therefore, to conclude  
That I want solidness; that I am rude:  
All things solid in show not solid be:  
All things in parables despise not we,  
Lest things most hurtful lightly we receive,  
And things that good are of our souls bereave.

My dark and cloudy words they do but hold  
The truth, as cabinets enclose the gold.

The prophets used much by metaphors  
To set forth truth; yea, whoso considers  
Christ, his apostles too, shall plainly see,  
That truths to this day in such mantles be.

I am afraid to say that Holy Writ,  
Which for its style and phrase, puts down all wit,  
Is every where so full of all these things,  
(Dark figures, allegories) yet there springs

From that same book, that lustre, and those rays  
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,  
And find there darker lines than in my book  
He findeth any; yea, and let him know  
That in his best things there are worse lines too.

May we but stand before impartial men,  
To his poor one, I dare adventure ten,  
That they will take my meaning in these lines,  
Far better than his lies in silver shrines.  
Come. Truth, although in swaddling clouts, I find,  
Informs the judgment, rectifies the mind;  
Pleases the understanding, makes the will  
Submit, the memory also it doth fill  
With what doth our imagination please:  
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,  
And old wives' fables he is to refuse;  
But yet grave Paul him no where did forbid  
The use of parables; in which lay hid  
That gold, those pearls, and precious stones that were  
Worth digging for, and that with greatest care.  
Let me add one word more: O man of God,  
Art thou offended? Dost thou wish I had  
Put forth my matter in another dress?  
Or, that I had in things been more express?  
To those that are my betters, as is fit,  
Three things let me propound, then I submit:

1. I find not that I am denied the use  
Of this method, so I do not abuse.  
Put on the words, things, readers, or be rude  
In handling figure or similitude,  
In application; but all that I may  
Seek the advance of truth this or that way.  
Denied, did I say? Nay, I have leave  
(Examples too, and that from them that have

God better pleased, by their words or ways,  
Than any man that breathes now in our days)  
Thus to express my mind, thus to declare  
Things unto thee that excellentest are.

2. I find that men (as high as trees) will write  
Dialogue ways ; yet no man doth them slight  
For writing so : indeed if they abuse,  
Truth, cursed be they, and the craft they use  
To that intent ; but yet let truth be free  
To make her sallies upon thee and me,  
Which way it pleases God ; for who knows how,  
Better than he that taught us first to plow,  
To guide our minds and pens for his design ?  
And he makes base things usher in divine.

3. I find that Holy Writ, in many places,  
Hath semblance with this method, where the case  
Do call for one thing to set forth another ;  
Use it I may then, and yet nothing smother  
Truth's golden beams ; nay, by this method may  
Make it cast forth its rays as light as day.

And now before I do put up my pen,  
I'll show the profit of my book, and then  
Commit both thee and it into that hand,  
That pulls the strong down, and makes weak ones stand.

This book, it chalketh out before thine eyes  
The man that seeks the everlasting prize :  
It shows you whence he comes, whither he goes :  
What he leaves undone : also what he does :  
It shows you how he runs and runs,  
Till he unto the gate of glory comes.

It shows, too, who set out for life amain,  
As if the lasting crown they would obtain :  
Here also you may see the reason why  
They lose their labor, and like fools do die.

This book will make a traveller of thee,  
If by its counsel thou wilt ruled be ;



It will direct thee to the holy land,  
If thou wilt its directions understand ;  
Yea, it will make the slothful active be ;  
The blind also delightful things to see.

Art thou for something rare and profitable ?  
Or wouldst thou see a truth within a fable ?  
Art thou forgetful ? Or wouldst thou remember  
From new-year's to the last of December ?  
Then read my fancies ; they will stick like burs,  
And may be to the helpless comforters.

This book is wrote in such a dialect,  
As may the minds of listless men affect :  
It seems a novelty, and yet contains  
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy ?  
Wouldst thou be pleasant, yet be far from folly ?  
Wouldst thou read riddles, and their explanation ?  
Or else be drowned in thy contemplation ?  
Dost thou love picking meat ? Or wouldst thou see  
A man i' th' clouds, and hear him speak to thee ?  
Wouldst thou be in a dream, and yet not sleep ?  
Or, wouldst thou in a moment laugh and weep ?  
Or, wouldst thou lose thyself, and catch no harm ;  
And find thyself again without a charm ?  
Wouldst read thyself, and read thou know'st not what,  
And yet know whether thou art bless'd or not,  
By reading the same lines ? O then come hither !  
And lay my book, thy head, and heart together.

JOHN BUNYAN.



THE  
**PILGRIM'S PROGRESS.**

PART I.

**CHAPTER I.**

*The Author's imprisonment and dream—Christian convinced of sin, flies from the wrath to come, and is directed by the Gospel to Christ.*

AS I walked through the wilderness of this world, I lighted on a certain place where was a den,\* and laid me down in that place to sleep : and as I slept I dreamed a dream. I dreamed ; and, behold, "I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back." Isa. lxiv. 6 ; Luke xiv. 33 ; Ps. xxxviii. 4 ; Hab. ii. 2 ; Acts xvi. 31. I looked, and saw him open the book and read therein ; and as he read he wept and trembled ; and, not being able longer to contain, he brake out with a lamentable cry,† saying, "What shall I do?" Acts ii. 37.

\* Mr. Bunyan wrote this precious book in Bedford gaol, where he was confined for preaching the Gospel, as a non-conformist, or dissenter. To this he refers when he speaks of the "den." The Lord frequently causes "the wrath of man to praise him." The servants of Christ, when restrained by penal laws, from publishing the word of life from the pulpit, have become more abundantly useful by their writings.

† The cry of an awakened sinner, who sees his own righteousness to be as filthy rags, his soul in a state of wrath and wretchedness, exposed to everlasting destruction, feeling the burden of his sins upon his back, he turns his face from his own house, from himself, from all his false hopes and vain confidences, for refuge, and takes his Bible in his hand to direct him where he shall flee for safety and salvation. The more a sinner reads therein, the more he is convinced of the wretched state and ruined condition of his precious immortal soul, and of his necessity of fleeing to Christ for eternal life and salvation. As he reads, he weeps and trembles to think what will become of him. Reader, was this ever your case ? Did you ever see your sins, and feel the burden of them, so as to cry out, in the anguish of your soul, What must I do to be saved ? If not, you will look on this precious book as a romance, or history, which no way concerns you ; you can no more understand the meaning of it, than if it was wrote in an unknown language : for you are yet carnal, dead in your sins, lying in the arms of the wicked one in false security. But this book is spiritual ; it can only be understood by spiritually quickened souls, who have experienced that salvation in the heart which begins with a sight of sin, a sense of sin, a fear of destruction, and dread of damnation. Such, and only such, commence Pilgrims from the city of Destruction to the heavenly kingdom.



In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased; wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you the children of my bowels, I your dear friend am in myself undone by reason of a burden that lieth hard upon me: moreover I am certainly informed that this our city will be burned with fire from heaven: in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered." At this his relations were sore amazed;\* not for that they believed that what he had said to them was true, but because they thought some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed;† but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come they would know how he did: he told them, "*Worse and worse.*" He also set to talking with them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"‡ Acts xvi. 30, 31.

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evan-

\* Conviction of sin in the heart, will discover itself to those about us, by the outward conduct and behavior of the life.

† When we begin to be wise unto salvation, carnal friends pronounce us mad unto destruction; and administer carnal medicine for our sin-sick souls.

‡ No soul was ever in earnest for salvation, till there is a cry in his heart to be saved from the wrath of an offended God.

gelist coming to him ; and he asked, "Wherefore dost thou cry?"\*

He answered : Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment ; and I find that I am not willing to do the first, nor able to do the second.† Heb. ix. 27 ; Job xvi. 21, 22 ; Ezek. xxii. 14.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils ? The man answered, Because I fear that this burden that is upon my back‡ will sink me lower than the grave, and I shall fall into *Tophet*. Isa xxx. 33. And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution : and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still ? He answered, Because I know not whither to go. Then he gave him a parchment roll ; and there was written within, "Flee from the wrath to come."§ Matt. iii. 7.

The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I flee ? Then said Evangelist, pointing with his finger over a very wide field, do you see yonder Wicket-gate ? Matt. vii. 13, 14. The man said, No. Then said the other, Do you see yonder shining light ?|| Ps. cxix. 105 ; 2 Pet. i. 19. He said, I think I do. Then said Evangelist, Keep that light in thine eye, and go up directly thereto, so shalt thou see the gate ; at which when thou knockest, it shall be told thee what thou shalt do.

\* Behold here the tender love and care of Jesus, the great Shepherd and Bishop of souls, to sin-distressed, heavy laden sinners, in sending Evangelist ; that is, a preacher of gospel grace, and glad tidings of salvation to them.

† A true confession of an enlightened, sensible sinner.

‡ The convictions of the Spirit of God in the heart, make a man feel the insupportable burden of sin upon his back, and to dread the wrath of God revealed from heaven against sin.

§ The gospel never leaves the convinced sinner in the miserable situation in which it finds him, without hope and relief ; but points him to Jesus for safety and salvation, that he may fly from himself and the wrath he feels in himself, to the fulness of the grace of Christ, signified by the Wicket-Gate.

|| Christ, and the way to him, cannot be found without the word. The word directs to Christ, and the Spirit shines into the heart, whereby the sinner sees Christ in the word. This makes God's word precious.

## CHAPTER II.

*Christian proceeds—Obstinate refuses to accompany him—Pliable goes as far as the slough and returns.*

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children (perceiving it) began to cry after him to return: Luke xiv. 26. but the man put his fingers in his ears, and ran on, crying, "Life! life! eternal life!" So he looked not behind him. Gen. xix. 17; 2 Cor. iv. 18, but fled towards the middle of the plain.\*

The neighbors also came out to see† him run: and, as he run, some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbors, wherefore are ye come? They said, To persuade you to go back with us; but he said, That can by no means be: you dwell, said he, in the city of Destruction; the place also where I was born; I see it to be so; and dying there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone: be content, good neighbors, and go along with me.‡

What, said Obstinate, and leave our friends and our comforts behind us!

Yes, said Christian, (for that was his name) because that all which you shall forsake is not worthy to be compared with a little of that that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough, and to spare: Luke xv. 17. come away, and prove my words.

\* When a sinner begins to fly from destruction, carnal relations will strive to prevent him; but it is wiser to stop our ears against the reasonings of flesh and blood, than to parley with them. Carnal affections cannot prevail over spiritual convictions. The sinner who is in earnest for salvation, will be deaf to invitations to go back. The more he is solicited by them, the faster he will fly from them.

† He who flies from the wrath to come, and leads a life of righteousness, is a gazing stock to the world.

‡ The genuine spirit of a sinner, convinced of sin, and fleeing from destruction. He would gladly persuade other poor sinners to go with him. The least spark of grace from God in the heart discovers itself in good will to men.



*Obst.* What are the things you seek, since you leave all the world to find them?

*Chr.* I seek an "inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven," (1 Pet. i. 4—6; Heb. xi. 6—16;) and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will in my book.

Tush! said Obstinate, away with your book; will you go back with us or no?

No, not I, said the other, because I have laid my hand to the plough. Luke ix. 62.

*Obst.* Come then, neighbor Pliable, let us turn again and go home without him; there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Don't revile; if what the good Christain says is true, the things he looks after are better than ours; my heart inclines to go with my neighbor.

*Obst.* What! more fools still? be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.\*

*Chr.* Nay, but do thou come with thy neighbor Pliable; there are such things to be had which I spake of, and many more glories besides; if you believe not me, read here in this book; and, for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it. Heb. ix. 17—22.

Well, neighbor Obstinate, saith pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him; but, my good companion, do you know the way to this desired place?"

*Chr.* I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

*Pli.* Come then, good neighbor, let us be going. Then they went both together.

And I will go back to my place, said Obstinate; I will be no companion of such misled fantastical fellows.†

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

\* He who never became a fool in the eyes of the world for Christ, is not yet made wise unto salvation through the faith of Christ.

† Here see the different effects which gospel truths have upon natrual men. Obstinate totally rejects them. Pliable hears of them with joy, believes somewhat of them for a season, and accompanies Christian a little way.

*Chr.* Come, neighbor Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

*Pli.* Come, neighbor Christian, since there are none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going.

*Chr.* I can better conceive of them with my mind than speak of them with my tongue; but yet, since you are desirous to know, I will read of them in my book.

*Pli.* And do you think that the words of your book are certainly true?

*Chr.* Yes, verily, for it was made by him that cannot lie. Tit. i. 2.

*Pli.* Well said; what things are they?

*Chr.* There is an endless kingdom to be inhabited, and everlasting life to be given us that we may inhabit that kingdom for ever. Isa. xlv. 17; John x. 27—29.

*Pli.* Well said: and what else?

*Chr.* There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven. 2 Tim. iv. 8; Rev. xxii. 5; Matt. xiii. 43.

*Pli.* This is very pleasant; and what else?

*Chr.* There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes. Isa. xxv. 8; Rev. vii. 16, 17; xxi. 4.

*Pli.* And what company shall we have there?

*Chr.* There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. Isa. vi. 2; 1 Thess. iv. 16, 17. There also you shall meet with thousands and tens of thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns, (Rev. iv. 4,) there we shall see holy virgins with their golden harps; (Rev. xiv. 1—5;) there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with immortality as with a garment. John xii. 25; 2 Cor. v. 2—4.

*Pli.* The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? how shall we get to be sharers thereof?

*Chr.* The Lord, the governor of the country, hath recorded that in this book ; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely. Isa. lv. 1—3 ; John vi. 37 ; Rev. xxi. 6. xxii. 17.

*Pli.* Well my good companion, glad am I to hear of these things ; come on, let us mend our pace.\*

*Chr.* I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless did both fall suddenly into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with dirt ; and Christian, because of the burden that was on his back, began to sink in the mire.

Then said Pliable, Ah ! neighbor Christian, where are you now ?

Truly, said Christian, I do not know.

At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of ? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end ? May I get out again with my life, you shall possess the brave country alone for me : And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next his own house : so away he went, and Christian saw him no more.†

Wherefore Christian was left to tumble in the slough of Despond alone ; but still he endeavored to struggle to that side of the slough that was furthest from his own house, and next to the Wicket-gate ;‡ the which he did, but could not get out because of the burden that was upon his back. But I beheld, in my

\* Here see the fleshly joys and flashy comforts of temporary professors : he is too hot to hold : too light (having never felt the burden of his sins) to travel far. Our Lord describes such as the stony-ground hearers. They receive the word with joy ; the word hath no root in their hearts : they believe a while ; but in times of temptation fall away. Luke viii. 15. So did Pliable at the slough of Despond. This signifies those desponding fears, and despairing doubts which beset us, arising from unbelief of God's word, the suggestions of Satan, and the carnal reasonings of our corrupt nature, against the revealed truths, and precious promises of God. These try the reality of our convictions, and the sincerity of our faith.

† It is not enough to be pliable ; for the first trial he met with cooled his courage, damped his joy, killed his faith, and sent him back to the city of Destruction.

‡ Christian, in trouble, seeks still to get farther from his own house. See the difference between a truly convinced sinner, and a pliable unconverted professor ; one keeps his face towards Christ for hope and help ; the other flies back for comfort to the city of Destruction.



dream, that a man came to him, whose name was **Help**,\* and asked him, What he did there ?

Sir, said Christian, I was bid to go this way by a man, called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come : and as I was going thither I fell in here.

*Help.* But why did you not look for the steps ?†

*Chr.* Fear followed me so hard, that I fled the next way, and fell in.

*Help.* Then said he, Give me thy hand ; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way. Ps. xl. 2.

Then I stepped to him that plucked him out, and said ; Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security ? and he said unto me, This miry slough is such a place as cannot be mended : it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it was called the slough of Despond : for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place : And this is the reason of the badness of this ground.

It is not the pleasure of the king that this place should remain so bad ; (Isa. xxxv. 3, 4 ;) his laborers also have, by the direction of his majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended : yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads ; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the king's dominions, (and they that can tell, say, they are the best materials to make good the ground of the place,) if so be it might have been mended ; but it is the slough of Despond still ; and so will be, when they have done what they can.‡

True, there are, by the direction of the law-giver, certain good and substantial steps placcd even through the very midst of this

\* The arm of Christ's omnipotent grace, reacheth forth to snatch poor sinners from destruction ; for he says to them "Thou hast destroyed thyself, but in me is thine help." Hosea xiii. 9.

† The great and precious promises of God, which are in Christ Jesus to poor, needy, and distressed sinners.

‡ Signifying, that there is nothing but despondency and despair in the fallen nature of sinful man ; the best that we can do, leaves us in the slough of Despond, as to any hopes in ourselves.

slough ; but at such times as this place does much spew out its filth, as it doth against change of weather, these steps are hardly seen ; or if they be, men through the dizziness of their heads step beside ; and then they are bemired to purpose, notwithstanding the steps be there : but the ground is good when they are once got in at the gate.\* 1 Sam. xii. 22.

Now I saw in my dream that by this time, Pliable was got home to his house. So his neighbors came to visit him ; and some of them called him wise man for coming back ; and some called him fool for hazarding himself with Christian ; others again did mock at his cowardliness ;† saying, “ Surely, since you began to venture, I would not have been so base to have given out for a few difficulties ;” so Pliable sat sneaking among them. But at last he got more confidence ; and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.



### CHAPTER III.

*Christian deceived by the advice of Mr. Worldly-wiseman, turns out of the way, and is greatly alarmed ; but happily meeting with Evangelist, returns to the right path, and proceeds on his journey.*

Now as Christian was walking solitarily by himself, he spied one afar off crossing over the field to meet him ; and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him, was Mr. Worldly-wiseman ; he dwelt in the town of Carnal-policy ; a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places ;) Mr. Worldly-wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

\* That is the Lord Jesus Christ. We never find good ground, nor safe sounding, nor comfortable walking, till we enter into possession of Christ by faith, and till our feet are set upon Him, who is the Rock of ages.

† They who *affect* to despise real Christians, often both express and feel great contempt for those that cast off their profession : such men are unable, for a time, to resume their wonted confidence among their former companions ; and this excites them to pay court to them, by reviling and deriding those whom they have forsaken.

*World.* How now, good fellow, whither away after this burdened manner ?

*Chr.* A burdened manner indeed, as ever, I think, poor creature had ! And whereas you asked me, whither away ? I tell you, Sir, I am going to yonder Wicket-gate before me ; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

*World.* Hast thou a wife and children ?

*Chr.* Yes ; but I am so laden with this burden, that I cannot take that pleasure in them as formerly : methinks I am as if I had none. 1 Cor. vii. 29.

*World.* Wilt thou hearken to me if I give thee counsel ?

*Chr.* If it be *good*, I will ; for I stand in need of good counsel.

*World.* I would advise thee, then, that thou with all speed get thyself rid of thy burden ; for thou wilt never be settled in thy mind till then, nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

*Chr.* That is that which I seek for, even to be rid of this heavy burden ; but get it off myself I cannot ; nor is there any man in our country that can take it off my shoulders ; therefore am I going this way as I told you, that I may be rid of my burden.\*

*World.* Who bid you go this way to be rid of your burden ?

*Chr.* A man that appeared to me to be a very great and honorable person ; his name, as I remember, is Evangelist.

*World.* Beshrew him for his counsel ; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee ; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already ; for I see the dirt of the slough of Despond is upon thee ; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me ; I am older than thou ; thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not ! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger ?

*Chr.* Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned ; nay, me-

\* A glimpse of the Wicket-gate, or of deliverance from the guilt of sin by Christ, will make the sinner reject all other ways, and press on towards Christ only.



thinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.\*

*World.* How camest thou by the burden at first?

*Chr.* By reading this book in my hand.

*World.*† I thought so; and it has happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine I perceive have done thee,) but they run them upon desperate ventures, to obtain they know not what.

*Chr.* I know what I would obtain; it is ease from my heavy burden.

*World.* But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

*Chr.* Sir, I pray, open this secret to me.

*World.* Why, in yonder village (the village is named Morality) there dwells a gentleman, whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens.‡ To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village; where there are houses now stand empty, one of which thou mayest have at reasonable rates: provision is there also cheap and good; and that which will make thy life more

\* Such is the frame of the heart of a real penitent.

† Mr. Worldly-wiseman does not like that men should be serious in reading the Bible.

‡ Mr. Worldly-wiseman prefers Morality to Christ the Strait Gate. This is the exact reasoning of the flesh. Carnal reason ever opposes spiritual truth. The notion of justification by our own obedience to God's law, ever works in us, contrary to the law of justification by the obedience of Christ and living faith in his blood. Self-righteousness is as contrary to the faith of Christ, as indulging the lusts of the flesh.

happy, is to be sure, there thou shalt live by honest neighbors, in credit and good fashion.

Now was Christian somewhat at a stand ; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice ; and with that he thus further spake.

*Chr.* Sir, which is my way to this honest man's house ?

*World.* Do you see yonder high hill ?

*Chr.* Yes, very well.

*World.* By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help.\* But, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head ; wherefore there he stood still, and wotted not what to do. Also his burden now seemed heavier to him than while he was in the way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned ; (Exod. xix. 16—18 ; Heb. xii. 21 ; ) here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel. And with that he saw Evangelist† coming to meet him ; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer ; and, coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

What dost thou here, Christian ? said he. At which words Christian knew not what to answer ; wherefore at present he stood speechless before him. Then said Evangelist further, Art thou not the man that I found crying without the walls of the city of Destruction ?

*Chr.* Yes, dear Sir, I am the man.

*Evan.* Did not I direct thee the way to the little Wicket-gate ?

Yes, dear Sir, said Christian.

*Evan.* How is it then that thou art so quickly turned aside ? for thou art now out of the way.

\* And a sad turn it proved to him ; for he turned from the work of Christ, for his salvation, to his own works and obedience ; so did the Galatians of old. Mark the consequence ; Christian is afraid that Mount Sinai, all the dreadful curses of the law, would fall on his head.

† Evangelist findeth Christian under Mount Sinai, and looketh severely upon him. See the effect of disobeying the Gospel.

*Chr.* I met with a gentleman, as soon as I had got over the slough of Despond, who persuaded me that I might in the village before me find a man that could take off my burden.

*Evan.* What was he?

*Chr.* He looked like a gentleman,\* and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

*Evan.* What said that gentleman to you?

*Chr.* He asked me if I had a family; and I told him. But, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

*Evan.* And what said he then?

*Chr.* He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate to receive further directions how I may get to the place of deliverance. So he said that he would show me a better way, and shorter, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens: so I believed him,† and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear as I said, of danger: but now know not what to do.

Then, said Evangelist, stand still a little that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Heb. xii. 25. He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. x. 38. He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace; even almost to the hazarding of thy perdition.‡

\* Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongues; whereby they infect many souls with pernicious errors, turning them from Christ and the hope of justification and eternal life, through him only, to look and rely upon their own works, in whole or in part, for salvation.

† As the belief of truth lies at the foundation of the hope of eternal life, and is the cause of any one becoming a pilgrim; so the belief of a lie is the cause of any one's turning out of the way which leads to glory.

‡ See the danger of turning from the faith of Christ, to trust in any degree to our own works for justification and eternal life. Beware of legal teachers and of thy own legal spirit.



Then Christian fell down at his feet as dead, crying, "Woe is me, for I am undone!" At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemy shall be forgiven unto men;" "Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.\*

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one *Worldly-wiseman*, and rightly is he so called; partly because he savoreth only the doctrine of this world, John iv. 5, (therefore he always goes to the town of Morality to church,) and partly because he loveth that doctrine best, for it saveth him best from the cross: (Gal. vi. 12) and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor:—his turning thee out of the way:—his laboring to render the cross odious to thee:—and his setting thy feet in that way that leadeth unto the ministration of death.†

First. Thou must abhor his turning thee out of the way, yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a *worldly-wise man*. The Lord says, "Strive to enter in at the strait gate" (the gate to which I send thee,) "for strait is the gate that leadeth unto life and few there be that find it." Luke xiii. 25; Matt. vii. 13, 14. From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction. Hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly. Thou must abhor his laboring to render the cross odious unto thee; for thou art to "prefer it before the treasures in Egypt." Heb. xi. 25, 26. Besides, the King of Glory hath told thee, that "he that will save his life shall lose it;" and, "He that comes after me, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, cannot be my disciple." Matt. x. 37—39; Mark viii.

\* See the glory of gospel grace to sinners. See the amazing love of Christ in dying for sinners. O remember the price with which Christ obtained the pardon of your sins: at nothing less than his own most precious blood! Believe his wonderful love. Rejoice in his glorious salvation. Live in the love of him, in the hatred of your sins, and in humbleness of mind before him.

† Gospel comfort cannot be enjoyed, till the soul is convinced of the evil, and rejects the doctrine of Legality, or trusts in any dependance upon our own works for justification. This detestable heresy abounds greatly in the present day.

34, 35 ; Luke xiv. 26, 27 ; John xii. 25. I say, therefore, for a man to labor to persuade thee that that shall be thy death, without which the truth hath said thou canst not have eternal life ; this doctrine thou must abhor.

Thirdly. Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is "the son of the bond-woman which now is, and is in bondage with her children;" (Gal. iv. 21—27) and is, in a mystery, this Mount Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him ; no, nor ever is like to be. "Ye cannot be justified by the works of the law ; for by the deeds of the law no man living can be rid of his burden : " therefore, Mr. Worldly-wiseman is a liar, and Mr. Legality a cheat : and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee.\* After this Evangelist called aloud to the heavens for confirmation of what he had said ; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced : "As many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."† Gal. iii. 10.

Now Christian looked for nothing but death, and began to cry out lamentably ; even cursing the time in which he met with Mr. Worldly-wiseman ; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right

\* The gospel pays no respect to demure looks, and a sanctified face ; but pronounces such, cheats, hypocrites, and beguilers, who turn souls from the cross of Christ, and the way of salvation by him, to trust in any wise to their own works for justification and salvation.

† Legality is as great an enemy to the cross of Christ, as Licentiousness : for it keeps the soul from coming to, believing in, and trusting wholly to the blood of Christ, for pardon, and the righteousness of Christ for justification ; so that it keeps the soul in bondage, and swells the mind with pride, while Licentiousness brings a scandal on the cross.

way. This done, he applied himself again to Evangelist in words and sense as follows :

Sir,\* what think you ? Is there any hope ? May I now go back, and go up to the Wicket-gate ? Shall I not be abandoned for this, and sent back from thence ashamed ? I am sorry I have hearkened to this man's counsel ; but may my sin be forgiven ?

Then said Evangelist to him, thy sin is very great, for by it thou hast committed two evils ; thou hast forsaken the way that is good, to tread in forbidden paths ; yet will the man at the gate receive thee, for he has *good will* for men ; only, said he, take heed that thou turn not aside again, "lest thou perish from the way when his wrath is kindled but a little." Ps. ii. 12. Then did Christian address himself to go back, and Evangelist, after he had kissed him, gave him one smile and bid him God speed.† So he went on with haste, neither spake he to any man by the way, nor if any asked him would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way‡ which he left to follow Mr. Worldly-wise-man's counsel.

\* Christian inquires if he may yet be happy. Legal hopes will bring on distress of soul, and despondency of spirit, as well as outward sin ; there is no hope of a sinner's being comforted by the cross of Christ, till he is made sensible of this.

† Nothing but the gospel of Christ can direct our steps in the right way, and bring peace and comfort to our souls. It salutes us with a cheering smile, a kiss of peace, and a blessing of consolation ; and hence it wings our peace to Christ and holiness.

‡ The faithful minister must warn young converts not to turn aside ; nor can any soul ever find confidence or comfort, till they are conscious of having regained the way they had forsaken.



## CHAPTER IV.

*Christian arrives at the Wicket-gate, where he knocks, and is kindly received.*

So in process of time Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you." Matt. vii. 7, 8.

He knocked therefore more than once or twice,\* saying—

"May I now enter here? Will he within  
Open to sorry me, though I have been  
An undeserving rebel! Then shall I  
Not fail to sing his lasting praise on high."—Matt. vii. 7, 8.

At last there came a grave person to the gate, named Goodwill, who asked him who was there? and whence he came? and what he would have?

*Chr.* Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

I am willing with all my heart,† said he. And with that he opened the gate.

So when Christian was stepping in, the other gave him a pull.‡ Then said Christian, What means that? The other told him, "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him, shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him . ho directed him thither.

*Chr.* Evangelist bid me come hither and knock, as I did; and he said that you, Sir, would tell me what I must do.

\* This is praying and pleading in faith with God for mercy and forgiveness of sin through the blood of Jesus Christ.

† The gate will be open to broken hearted sinners. Here behold the love of Jesus, in freely and heartily receiving every poor sinner who comes unto him. No matter how vile they have been nor what things they have committed: he loves them freely and receives them graciously. For he has nothing but good-will towards men. Luke ii. 14.

‡ Every saved sinner is a brand plucked out of the fire by the loving arm of Christ. Zech. iii. 2.

*Good.* "An open door is before thee, and no man can shut it."

*Chr.* Now I begin to reap the benefits of my hazards.

*Good.* But how is it that you come alone?

*Chr.* Because none of my neighbors saw their danger, as I saw mine.

*Good.* Did any of them know of your coming?

*Chr.* Yes, my wife and children saw me at the first, and called after me to turn again; also some of my neighbors stood crying and calling after me to return; but I put my fingers in my ears and so came on my way.

*Good.* But did none of them follow you, to persuade you to go back?

*Chr.* Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

*Good.* But why did he not come through.

*Chr.* We indeed came both together until we came to the slough of Despond, into the which we also suddenly fell. And then was my neighbor Pliable discouraged, and would not adventure further.\* Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for all him; so he went *his* way, and I came *mine*; he after Obstinate, and I to this gate.

Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it.

Truly, said Christian, I have said the truth of Pliable; and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. It is true he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly-wiseman.†

*Good.* Oh! did he light upon you? What, he would have had you have sought for ease at the hands of Mr. Legality! they are both of them very cheats. But did you take his counsel?

*Chr.* Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the mountain that stands by his house

\* A man may have company when he sets out for heaven, and yet go thither alone. "Many be called, but few chosen." Matt. xx. 16.

† Where there is true grace in the heart, it will take shame to itself, and give all the glory to God's sovereign grace, for any difference there is between us and others. Free grace destroys pride, and lays the sinner low, whilst it exalts Christ, and causes the believer to triumph in his righteousness and salvation.

would have fallen upon my head ; wherefore there I was forced to stop.\*

*Good.* That mountain has been the death of many, and will be the death of many more. It is well you escaped being dashed in pieces by it.

*Chr.* Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps ; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But, oh ! what a favor is this to me, that yet I am admitted entrance here.†

*Good.* We make no objections against any, notwithstanding all that they have done before they come hither. "They in no wise are cast out ;" (John vi. 37 ; ) and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee ; dost thou see this narrow way ? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as strait as a rule can make it ; this is the way thou must go.

But, said Christian,‡ are there no turnings nor windings, by which a stranger may lose his way ?

*Good.* Yes, there are many ways butt down upon this, and they are crooked and wide ; but thus thou must distinguish the right from the wrong, the right only being§ strait and narrow. Matt. vii. 13, 14.

\* Though Jesus knows what is in man, and all his ways, yet he will bring the soul to confession unto him. See the loving heart of Christ to sinners, and the free communications he admits them to with himself. Oh ye his people, pour out your heart before him : God is a refuge for us. Ps. lxii. 8.

† It is a sure sign of a genuine work of grace, when the heart ascribes all to grace. Here is no ascribing any thing to his own wisdom or power ; but his escape from destruction, and being yet in the way of salvation, are wholly resolved into the grace of the gospel, the mercy of God, and in his free favor, and almighty power. It is sweet to converse with Jesus, of his free grace to wretched and unworthy sinners. Do not you find it so ?

‡ Christian is afraid of losing his way ; a blessed sign of a gracious heart, when it possesses godly jealousy.

§ Christian, being admitted 'at the strait gate, is directed in the narrow way. In the broad road every man may choose a path suited to his inclinations, shift about to avoid difficulties, or accommodate himself to circumstances ; and he will be sure of company agreeably to his taste. But Christians must follow one another, in the narrow way along the same track, surmounting difficulties, facing enemies, and bearing hardships, without any room to evade them : nor is any indulgence given to different tastes, habits, or propensities. It is therefore a *straitened*, or as some render the word, an *afflicted way*—being indeed an habitual course of repentance, faith, love, self-denial, patience : in a word, a full conformity to the will of God, according to the scriptures. Christ himself is the way, by which we come to the Father ; and by living faith which works by love, we are "set in the way of his steps." This path is also *strait*, as opposed



Then I saw in my dream that Christian asked him further, if he could not help him off with the burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, as to thy burden, be content to bear it until thou comest to the place of deliverance;\* for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him that by that he was gone some distance from the gate he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.



## CHAPTER V.

*Christian delightfully entertained at the Interpreter's house.*

THEN Christian went on till he came to the house of the Interpreter,† where he knocked over and over; at last one came to the door and asked who was there?

*Chr.* Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit; I would

to the *crooked* ways of men; for it consists in an uniform regard to piety, integrity, sincerity, and kindness, at a distance from all the hypocrisies, frauds, and artifices, by which ungodly men wind about to avoid detection, keep up their credit, deceive others, or impose on themselves. The question proposed by Christian implies that believers are more afraid of missing the way than of encountering hardships in it; and Good-will's answer, that many ways *butted* down on it, or opened into it, in various directions, shows, that the careless and self-willed are extremely liable to be deceived; but it follows that all these ways are *crooked* and *wide*; they turn aside from the direct line of living faith and holy obedience, and are more soothing, indulgent and pleasing to corrupt nature, than the path of life; which lies *strait* forward, and is every where contrary to the bias of the carnal mind.

\* There is no deliverance from the guilt and burden of sin, but by the death of Christ. Here observe, that though a sinner, at his first coming to Christ, find some comfort and encouragement, yet he may not for some time have a clear sense of pardon and assurance of the forgiveness of his sins, but he may still feel the burden of them. But by faith in Jesus he shall be adopted into the family of heaven.

† Christian comes to the house of the Interpreter: which means the Lord the Spirit, the teacher of his people.—The Interpreter is an emblem of the divine teaching of the Holy Spirit, according to the Scriptures, by means of reading, hearing, praying and meditating, accompanied by daily experience and observation. Believers depend on this teaching, and are not satisfied with human instruction, but look to the fountain of wisdom, that they may be delivered from prejudice, preserved from error, and enabled to profit by the ministry of the word.

therefore speak with the master of the house. So he called for the master of the house, who after a little time came to Christian, and asked him what he would have ?

Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Zion ; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be a help to me in my journey.

Then said the Interpreter, come in ; I will show thee that which will be profitable to thee.\* So he commanded his man† to light a candle, and bid Christian follow him : so he had him into a private room, and bid his man open a door : the which when he had done, Christian saw the picture of a very grave person hang up against the wall ; and this was the fashion of it : “it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back ; it stood as if it pleaded with men, and a crown of gold did hang over its head.”

Then said Christian, what meaneth this ?

*Interp.* The man whose picture this is, is one of a thousand ; he can beget children, (1 Cor. iv. 15.) travail in birth with children, (Gal. iv. 19.) and nurse them himself when they are born. And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth written on his lips ; it is to show thee that his work is to know and unfold dark things to sinners ; even as also thou seest him stand as if he pleaded with men ; and whereas thou seest the world as cast behind him, and that a crown hangs over his head ; that is to show thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide, in all difficult places thou mayest meet with in the way ; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen ; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.‡

\* O how loving, how condescending is the Spirit of God to poor miserable sinners !

† Illumination is here signified.

‡ This is a true picture of a gospel minister ; one whom the Lord the Spirit has called and qualified for preaching the everlasting gospel, he is one who despises the world, is dead to its pleasures and joys ; his chief aim is to exalt and glorify the Lord Jesus, his atoning blood, justifying righteousness, and finishing

Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept; the which, after he had reviewed a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choaked. Then said the Interpreter to a damsel that stood by, Bring hither water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Then said Christian, what means this?

The interpreter answered, This parlor is the heart of a man that was never sanctified by the sweet grace of the gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first is the law; but she that brought water and did sprinkle it, is the gospel. Now whereas thou sawest that, so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choaked therewith; this is to show thee, that the law, instead of cleansing the heart, by its working, from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it. Rom. v. 20; vii. 7—11; 1 Cor. xv. 56.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of Glory to inhabit.\* John xiv. 21—23; xv. 3; Acts xv. 9; Rom. xvi. 25, 26; Eph. v. 26.

salvation; and his greatest glory is to bring sinners to Christ, to point him out as the one way to them, and to edify and build up saints in him. But there are many who profess to do this, yet turn poor sinners out of the way, and point them to a righteousness of their own for justification, in whole or in part. Of these the Spirit teaches us to beware; the former, he leads and directs souls to love and esteem him highly for their labors and faith in the Lord, and zeal for his honor and glory, and for the salvation of souls. Take heed what you hear.—Mark iv. 24.

\* Now judge by this, whether you are under the law, or the gospel. Have you ever found in yourself what is here described? 1st, Of the law, have you ever felt your lusts and corruptions irritated, and sin made to abound in you, as to your perception and feeling, by the commandment working in you all manner of concupiscence? for without the law sin was dead. Rom. vii. 8. Has the application of the law to your conscience made sin to revive in you, so as that you died to all your former hopes of being justified by your obedience to the law? If not, you are yet dead in sin, and cleave to legal hopes and vain confidence. But if through the law you become dead to the law, has the gospel come to you with its reviving, comforting, sanctifying influence? Has it made Christ's blood and righteousness precious to your soul, and given you the victory of faith over the law, sin, and death? If so, go on your way rejoicing.



I saw moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But Patience is willing to wait.

Then I saw that one came to Passion and brought him a bag of treasure, and poured down at his feet; the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come. For as here thou seest Passion will have all now this year, that is to say, in this world: so are the men of this world, they must have all their good things now, they cannot stay till next year; that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.\*

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts:—because he stays for the best things:—and also because he will have the glory of his, when the other has nothing but rags.

*Interp.* Nay, you may add another, to wit,—the glory of the next world will never wear out: but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience because he had his good things first, as Patience will have to laugh at Passion because he had his best things last; for *first* must give place to *last*, because *last* must have its time to come; but *last* gives place to nothing, for there is not another to succeed: he, therefore, that hath his portion *first* must needs have a time

\* Carnal men seek nothing more than the gratification of their senses; their end will be the loss of all things and the destruction of their own souls. But the just live by faith on Jesus, and in hope of joys to come; their end will be glorious; for they shall receive the end of their faith, the salvation of their souls, and the everlasting enjoyment of Christ in glory.

to spend it ; but he that has his portion *last* must have it lastingly : therefore it is said of Dives, "In thy life-time thou receiv-  
edst thy good things, and likewise Lazarus evil things ; but  
now he is comforted, and thou art tormented." Luke xiv. 19  
—31.

*Chr.* Then I perceive it is not best to covet things that are now,  
but to wait for things to come.

*Interp.* You say truth ; "For the things that are seen are  
*temporal* ; but the things that are not seen are *eternal* ;" (2 Cor.  
iv. 18.) but, though this be so, yet since things present and our  
fleshly appetite are such near neighbors one to another ; and  
again, because things to come and carnal sense are such strangers  
one to another ; therefore it is that the first of these so suddenly  
fall into *amity*, and that *distance* is so continually between the  
second.\*

Then I saw in my dream that the Interpreter took Christian  
by the hand, and led him into a place where was a fire burn-  
ing against a wall, and one standing by it always casting much  
water upon it to quench it ; yet did the fire burn higher and  
hotter,

Then said Christian, What means this ?

The Interpreter answered, This fire is the work of grace that  
is wrought in the heart ; he that casts water upon it to extinguish  
and put it out, is the Devil ; but in that thou seest the fire notwith-  
standing burn higher and hotter, thou shalt also see the reason of  
that. So he had him about to the backside of the wall, where he  
saw a man with a vessel of oil in his hand, of which he did also  
continually cast, but secretly, into the fire.

Then said Christian, What means this ?

The Interpreter answered, This is Christ, who continually  
with the oil of his grace maintains the work already begun in the  
heart ; by the means of which, notwithstanding what the devil  
can do, the souls of his people prove gracious still. 2 Cor. xii. 9.  
And in that thou sawest that the man stood behind the wall  
to maintain the fire ; this is to teach thee that it is hard for  
the tempted to see how this work of grace is maintained in the  
soul.†

\* Here see the preciousness and glory of faith ; it causeth the soul to make a  
proper estimate, and set a due value on things ; it pierceth through the objects of  
time and sense, and fixes upon glory and eternity. This is the proper character of  
every heaven-born soul ; the just shall live by faith. Heb. ii. 4. This is a life of  
heaven upon earth.

† It is plain Mr. Bunyan did not ascribe that glory to the work and power of  
the creature, which is due solely to the Lord, who is the Alpha and Omega, the  
First and the Last, the Beginner, the Carrier on, and Finisher of his work in  
sinners' hearts ; and never can his work be extinguished there, till Satan's water

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold ; at the sight of which Christian was greatly delighted ; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither ?

Then the Interpreter took him, and led him up towards the door of the palace ; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his ink-horn before him, to take the name of him that should enter therein ; he saw also that in the door-way stood many men in armor\* to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze ; at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, Sir ;" the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force ; but the man was not at all discouraged, but fell to cutting and hacking most fiercely. So after he had\* received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace ; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

"Come in, come in ;  
Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they.—Then Christian smiled, and said, I think verily I know the meaning of this.†

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and

is more powerful to quench, than Christ's oil and grace are to keep the fire burning. The instruction especially inculcated by this emblem is, an entire reliance on the secret but powerful influence of divine grace, to maintain and carry on the sanctifying work that has been begun in the soul.

\* We must through much tribulation enter into the kingdom of God. Acts xiv. 22.

† Such is the spirit and disposition of a soul who is determined to win Christ, and to enjoy the kingdom of glory. In spite of all opposition he resolutely forces his way, and presses towards the mark for the prize of his high calling of God in Jesus Christ. Phil. iii. 14. He is not content with a few lazy wishes, or languid hopes ; for the kingdom of heaven suffereth violence, and the violent take it by force. Matt. xi. 12.



led him into a very dark room, where there sat a man in an iron cage.

Now the man to look on, seemed very sad. He sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.\*

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

*Chr.* What wert thou once?

The man said,† I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the celestial city, (Luke viii. 13.) and had then even joy at the thoughts that I should get hither.‡

*Chr.* Well, but what art thou now?

*Man.* I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out; O now I cannot.§

*Chr.* But how camest thou in this condition?

*Man.* I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is to come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent.||

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter.

Then said Christian, Is there no hope but you must be kept in the iron cage of despair?

*Man.* No, none at all.

*Chr.* Why? the Son of the Blessed is very pitiful.

*Man.* I have crucified him to myself afresh; I have despised his person, I have despised his righteousness, I have counted his

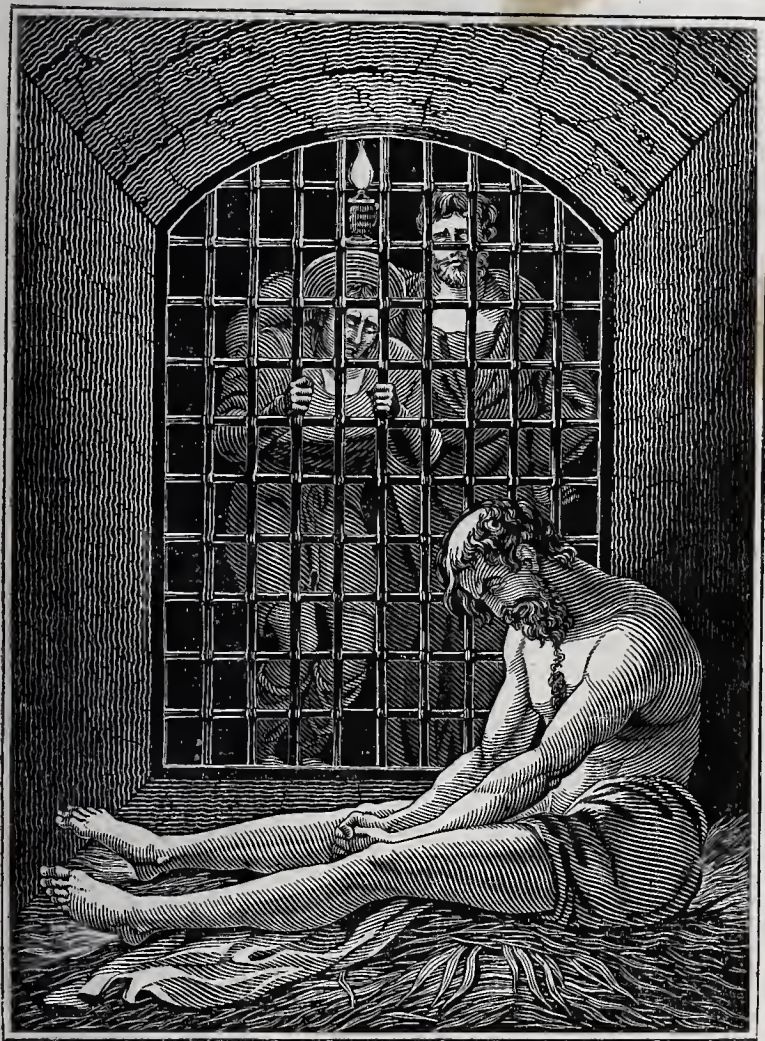
\* The Holy Spirit would have us take warning by the sad examples of others. Hence he sets before us in the Scripture, the dreadful things which have fallen professors, that we may see our danger, be humble, and watchful, and pray to the Lord to keep us from falling away.

† Most dreadful change! Think of it with trembling. Thou standest by faith; be not high-minded, but fear.

‡ Soaring professors, beware. See how far this man went: see what he thought of himself; see what others thought of him; yea, he felt great joy in himself at the thoughts of getting to heaven; but yet through unfaithfulness despair seized on him. "Let us watch and be sober." 1 Thess. v. 6.

§ A more dreadful state on this side hell cannot be.

|| An awful warning to professors. O take heed of trifling with the God of truth, and the truths of God! he is a jealous God! jealous of his honor and glory. Yea, our God is a consuming fire. Heb. xii. 29.



[p. 134.]

I AM NOW A MAN OF DESPAIR.





blood an unholy thing. I have done despite to the Spirit of grace: (Luke xix. 14; Heb. vi. 4—6; x. 28, 29;) therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain judgment and fiery indignation which shall devour me as an adversary.\*

*Chr.* For what did you bring yourself into this condition?

*Man.* For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me and gnaw me like a burning worm.

*Chr.* But canst thou not repent and turn?

*Man.* God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery.† Sir, is it not time for me to go on my way now?‡

*Interp.* Tarry, till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber where there was one rising out of bed; and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble? The interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep I dreamed, and, behold the heavens grew exceeding black: also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up

\* It is exceeding difficult to draw the line here, so as not to encourage in sin, or not discourage broken-hearted sinners from entertaining hope in Christ. Many have written the same bitter things against themselves as here, but to whom they have in no-wise belonged. A sight of sin, a sense of sin, and sorrow for sin, with a desire to be saved by Jesus from all sin, as well as from wrath, do really bespeak the workings of the grace of Christ in the heart.

† Reader, thou hast constant need to put up this prayer for thyself. Thou art in a body of sin, hast a most deceitful and desperately wicked heart, and art exposed to the world's snares, and Satan's devices.

‡ Why, in such haste, Christian? Poor soul, he had yet got the burden of his sins upon his back; this urged his speed. He wanted to get to the cross, to be delivered of his burden; but the Spirit had many things to show him first, which would be profitable to him hereafter. "He who believeth shall not make haste." Isa. xxviii. 16.

in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice saying, "Arise ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth: (John v. 28, 29; 1 Cor. xv. 51—58; 2 Thess. i. 7—10; Jude 14, 15; Rev. xx. 11—15;) some of them were exceeding glad, and looked upwards: and some sought to hide themselves under the mountains; (Ps. l. 1—3, 22; Isa. xxvi. 20, 21; Mic. vii. 16, 17;) then I saw the man that sat upon the cloud open the book and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. Dan. vii. 9, 10; Mal. iii. 2, 3. I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened just whereabout I stood; out of the mouth of which there came in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." Mal. iv. 1; Matt. iii. 12; xiii. 30; Luke iii. 17. And with that I saw many caught up and carried away in the clouds, (1 Thess. iv. 13—18.) but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came in my mind, and my conscience did accuse me on every side. Rom. ii. 14, 15. Upon this I awaked from my sleep.

*Chr.* But what was it that made you so afraid of this sight?

*Man.* Why I thought that the day of judgment was come, and that I was not ready for it; but this frightened me most, that the angels gathered up several and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me;\* and, as I thought, the judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

*Chr.* Yes; and they put me in hope and fear.†

\* Natural men's consciences are often alarmed and terrified, when there are no spiritual convictions; but such fears and terrors soon wear away, and do not generally issue in conversion.

† Where there is a gospel hope, there will be a godly fear; both are necessary; both are the graces of the Holy Spirit. Fear makes us cautious; hope animates us.

*Interp.* Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the interpreter, The Comforter be always with thee good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying—

“Here I have seen things rare and profitable ;  
 Things pleasant, dreadful, things to make mestable  
 In what I have begun to take in hand ;  
 Then let me think on them, and understand  
 Wherefore they showed me were ; and let me be  
 Thankful, O good Interpreter, to thee.”



## CHAPTER VI.

*Christian loses his burden at the cross.*

Now I saw in my dream, that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Isa. xxvi. 1. Up this way therefore did burthened Christian run, but not without great difficulty, because of the load on his back.\*

He ran thus till he came at a place somewhat ascending, and upon that place stood a *Cross*, and a little below, in the bottom, a *Sepulchre*. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.†

Then was Christian glad and lightsome, and said with a merry heart, “He hath given me rest by his sorrow, and life by his death.” Then he stood still awhile to look and wonder ; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again,

\* Our uphill difficulty is the way to the greatest comforts. Burdens are more felt when comforts are near at hand.

† Christian had faith ; he believed that there was redemption in the blood of Christ even forgiveness of sins, before he came up to the cross, but now he finds and feels the comfort of it : He has now the joy of faith ; the guilt of his sins is taken off his conscience, and he is filled with joy and peace in believing. You who believe Christ to be the only Saviour, go on believing till you experience the comfort of knowing that he is *your* Saviour, and feel pardon in his blood ; for when God releases us of our guilt and burden, we are as those that leap for joy ; but you cannot have this till you come to the cross, and rest all your hopes upon it.



even till the springs that were in his head sent the waters down his cheeks. Zech. xii. 10. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee:" so the first said to him, "Thy sins be forgiven thee:" (Mark ii. 5.) the second stripped him of his rags and clothed him with change of raiment; the third also set a mark\* on his forehead, and gave him a roll with a seal upon it, (Zech. iii. 4; Eph. i. 13.) which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way. Then Christian gave three leaps for joy, and went on singing—

"Thus far did I come laden with my sin  
Nor could aught ease the grief that I was in,  
Till I came hither; what a place is this!  
Must here be the beginning of my bliss?  
Must here the burden fall from off my back?  
Must here the strings that bind it to me crack?  
Blest cross! blest sepulchre! blest rather be  
The Man that there was put to shame for me!"

\* Here is the love and grace of God the Father, God the Son, and God the Holy Ghost. Pray mind; when God pardons the sinner through the blood of Christ, he also clothes him with the righteousness of Christ. Those who deny Christ's righteousness, never saw the purity of the law, their own nakedness, nor abhorred the filthy rags of their own righteousness. The author's uniform doctrine sufficiently shows, that he considered spiritual apprehensions of the nature of the atonement as the only source of genuine peace and comfort. And as the "mark in the forehead" plainly signifies the renewal of the soul to holiness, so that the mind of Christ may appear in the outward conduct, connected with an open profession of the faith, while the roll with a seal upon it, denotes such an assurance of acceptance, as appears most clear and satisfactory, when the believer most attentively compares his views, experiences, desires, and purposes, with the holy scriptures, so he could not possibly intend to ascribe such effects to any other agent than the Holy Spirit, who, by enabling a man to exercise all filial affections towards God in an enlarged degree, as the "spirit of adoption bears witness" with his conscience, that God is reconciled to him, having pardoned all his sins; that he is justified by faith, through the blood of Christ; and that he is a child of God, and an heir of heaven. These things are clear and intelligible to those who have experienced this happy change:

## CHAPTER VII.

*Christian finds Simple, Sloth, and Presumption fast asleep—is despised by Formalist and Hypocrisy—ascends the hill Difficulty—loses his roll, and finds it again.*

I SAW then in my dream, that he went on thus even until he came at the bottom, where he saw a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.\*

Christian then seeing them lie in this case went to them, if peradventure he might awake them; and cried, You are like to them that sleep on the top of a mast, (Prov. xxiii. 34.) for the dead sea is under you, a gulf that hath no bottom; awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. 1 Pet. v. 8. With that they looked upon him, and began to reply in this sort: Simple† said, "I see no danger:" Sloth said, "Yet a little more sleep:" and Presumption said, "Every tub must stand upon its own bottom." And so they laid down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons.‡ And as he was troubled thereabout, he spied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So as I said, they drew up unto him, who thus entered with them into discourse.

*Chr.* Gentlemen, whence come you, and whither go you?

*Form.* and *Hyp.* We were born in the land of Vain-Glory, and are going for *praise* to Mount Zion.

\* The Lord shows us the misery and danger of other professors, to give us warnings by the way, and to stir us up to watchfulness.

† There is no persuasion will do, if God openeth not the eyes. Remember, all is of grace. It is God's grace that quickens, enlightens, converts, justifies, preserves, sanctifies, and glorifies. Well may pilgrims sing every step:

O to grace what mighty debtors,  
Daily, hourly, Lord are we!

‡ A christian spirit feels for others' dangers, and aims and strives to be profitable to them.

*Chr.* Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, "He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?" John x. 1.

They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

*Chr.* But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him,\* that, as for that, he needed not trouble his head thereabout; for what they did, they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

But, said Christian, will your practice stand a trial at law?

They told him, that *custom*, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, say they, if we get into the way, what's the matter which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

*Chr.* I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You came in by yourselves without his direction, and shall go out by yourselves without his mercy.†

To this they made but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another; save that these two men told Christian, that, as to *laws* and *ordinances*, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us, but by the *coat* that is on thy back, which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness.‡

\* They that come into the way, but not by the door, think that they can say something in vindication of their own practice.

† Here is the essential difference between a real Christian and formal hypocrites; he takes the word of God for the warrant of his faith, and the rule of his conduct, which they reject; for they are left under the power of their natural will and carnal reason, and hence they brave it out for a season, with vain hopes and confidences.

‡ The glorious robe of Christ's righteousness, which is put upon every believer, is sneered at and held in contempt by formal professors, who see not their nakedness and want of covering.



*Chr.* By laws and ordinances you will not be saved, (Gal. ii. 16.) since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before: and besides, thus I comfort myself as I go; surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back! a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell to you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the gate.\*

To these things they gave him no answer; only they looked upon each other and laughed.† Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly,‡ and sometimes comfortably: also he would be often reading in the roll§ that one of the shining ones gave him, by which he was refreshed.

I beheld then that they all went on till they came to the foot of the hill Difficulty;|| at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate, one turned to the left hand and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the way is called Difficulty. Christian went now to the spring, and drank thereof

\* Where there is the witness of the Spirit, and the seal of the Spirit, that soul will also glory in the righteousness of Christ; for this is the joy of faith, that Christ is the Lord our righteousness. Jer. xxiii. 6. In vain do men talk of inward joy, who reject the clothing of Christ's righteousness.

† Vain-glorious fools laugh at Christ's humble pilgrims.

‡ What! sighing already, and just pardoned? One should expect that he was all joy; nothing but joy. O these are sighs of love, which strangers to spiritual joy know nothing of.

§ This means the assurance which he had from the Spirit, of the free love, free grace, free pardon, free justification, of Christ to his soul.

|| He came to the hill Difficulty; a way displeasing to flesh and blood, which proves and tries the sincerity of our faith, and the earnestness of our souls, in our pilgrimage.

to refresh himself, (Isa. xlix. 10.) and then began to go up the hill, saying—

“The hill, though high, I covet to ascend,  
The difficulty will not me offend ;  
For I perceive the way to life lies here ;  
Come, pluck up, heart, let’s neither faint nor fear.  
Better, though difficult, the right way to go,  
Than wrong, though easy, where the end is woe.”\*

The other two also came to the foot of the hill ; but when they saw that the hill was steep and high, and that there were two other ways to go ; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill, therefore they were resolved to go into those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which did lead him into a great wood, and the other took directly up the way to Destruction, which lead him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.†

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbor made by the Lord of the hill for the refreshing of weary travellers ; thither, therefore, Christian got, where also he sat down to rest him : then he pulled his roll out of his bosom, and read therein to his comfort ; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night ; and in his sleep his roll fell out of his hand.‡ Now as he was sleeping, there came one to him and awaked him, saying, “Go to the ant thou slug-

\* Depend upon it, pilgrim, some great blessing is at hand, when thou hast some great difficulty to grapple with and to overcome. The believer’s state on earth is a state of trial : he must meet with difficulties, to prove his faith and love. The hill Difficulty represents those circumstances which require self-denial and exertion, and may signify whatever in our walk proves irksome to flesh and blood.

† Formalists and hypocrites, as they come easy into the way of profession, without any convictions of sin to cause them to fly to Christ the Wicket-gate, so they find the easiest path to flesh and blood, and often perish in the end.

‡ Happy for Christian that he did not fall into the dream of Antinomian notions, so as to sleep in a false security without his roll. The best of blessings, even spiritual comforts from the God of grace, through the infection of our nature, (if we do not watch and pray in faith) are liable to be abused, so as to cause us to sleep when we should be active and diligent in running the heavenly race, looking unto Jesus.

gard ; consider her ways, and be wise." Prov. vi. 6. And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.\*

Now when he was got up to the top of the hill there came two men running to meet him amain ; the name of the one was Timorous, and of the other Mistrust : † to whom Christian said, Sirs, what is the matter you run the wrong way ? Timorous answered, that they were going to the city of Zion, and had got up that difficult place ; but said he, the further we go, the more danger we meet with ; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lies a couple of lions in the way, (whether sleeping or waking we know not ;) and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, you make me afraid ; but whither shall I flee to be safe ? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there ; if I can get to the celestial city, I am sure to be in safety there : ‡ I must venture : to go back is nothing but death : to go forward is fear of death, and life everlasting beyond it :—I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted ; but he felt and found it not. Then was Christian in great distress, and knew not what to do ; for he wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here therefore he began to be much perplexed, § and knew not what to do. At last he bethought himself that he had slept in the arbor that is on the side of the hill ;—and falling down upon his knees he asked God

\* The Lord loves his people, nor will he suffer them to sleep the sleep of death ; HE will, on their stirring up his gift within them, shine upon, and revive his gracious work.

† Timorous and Mistrust are great enemies to the Christian's faith, and bring up an evil report of his way. Listen not to them, but look to God's truth and faithfulness ; rely on his precious promises, and have your feet shod with the gospel of peace. Who or what shall harm you, if ye be followers of that which is good.

‡ Christian shakes off fear, by sound scriptural reasoning : even the reasoning of faith, against the fear of the flesh, and mistrust or unbelief. We have always a sure word of prophecy, whereunto we shall do well to take heed. When dangers beset, and fears assault, remember whose ye are, and whom ye serve ; look to the way you are in, and the end of your faith, even the salvation of your soul. Study the word of God and obey it.

§ He is perplexed for his roll ; this is right. If we suffer spiritual loss, and are easy and unconcerned about it, it is a sure sign that we indulge carnal security and vain confidence. Many go on so till they sink into a down-right An-



forgiveness for that foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart. Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came again in sight of the arbor where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind.\* Thus therefore he now went on bewailing his sinful sleep, saying, "O wretched man that I am! that I should sleep in the day time! (1 Thess. v. 7, 8; Rev. ii. 4, 5.) that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed to have trod but once:† yea, now also I am like to be benighted, for the day is almost spent;—O that I had not slept!

Now by this time he was come to the arbor again, where for a while he sat down and wept; but at last (as God would have it,) looking sorrowfully down under the settle, there he spied his roll; the which he with trembling and haste caught up and put in his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again

tinomian spirit. O beware of this; for many there are who abhor the name, yet have drunk into the spirit of it, and hence live and walk without spiritual communion with God the Father, and his Son Jesus Christ, and rest contented without the witness of the Spirit with their spirits, that they are the children of God.

\* Look to your spirits, Christians. See if you have not after-sorrow for former indulgencies. But it is far better to be crying, "O wretched man that I am," than to be alive to carnal confidences, and dead to the desire of spiritual comforts.

† Christian's perplexity, fear, sorrow, remorse, redoubled earnestness, complaints, and self-reproachings, when he missed his roll, and went back to seek it, exactly suit the experience of numbers, who through unwatchfulness, are brought into a state of uncertainty. Nothing can afford comfort to a mind

to his journey.\* But O how nimbly now did he go up the rest of the hill!—Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: “O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep!” Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape, being by them torn in pieces? Thus he went on. But, while he was bewailing his unhappy miscarriage, he lifted up his eyes; and, behold, there was a very stately palace before him, the name of which was Beautiful,† and it stood by the highway side.

that has enjoyed an assurance of the favor of God; but that love which is “better than life;” and such is the abundant mercy of Jehovah, that he imparts light and power to the humble soul, who, by means of extraordinary diligence, with renewed application to the blood of Jesus, will in time recover his warranted confidence which he lost, and God will “restore to him the joy of his salvation:” but he must as it were, pass repeatedly over the same ground with sorrow, which had it not been for his negligence, he might have passed at once with comfort.

\* This means a fresh sense of the love and peace of God, and joy in the Holy Ghost, through faith in Christ Jesus. Mind with what alacrity and speed Pilgrim now pursues his journey. O this rich blessing of assurance is not enough prized, and too little sought for by professors. But how can any be content without it? It is impossible for them to be happy, and to rejoice in the Lord, without a real, scriptural assurance of his love and favor. It is this which adds wings to faith, liveliness to hope, joy to love, and cheerfulness to obedience. Plead the precious promises: be not content without the enjoyment of the blessings contained in them. Says our Lord, “Ask and ye shall receive, that your joy may be full.” John xvi. 24.

† Hitherto Christian has been a solitary pilgrim; but we must next consider him as admitted to the communion of the faithful, and joining with them in the most solemn public ordinances. This is represented under the emblem of the *HOUSE BEAUTIFUL*, and the pilgrim’s entertainment in it, as described in the subsequent pages. Mr. Bunyan here manifests much candor and liberality of sentiment; and his representations may suit the admission of any new members into the society of professed Christians in any communion, where a serious regard to spiritual religion is in this respect maintained.

It certainly would be very desirable, that christian societies should be formed according to the principles here exhibited; such would indeed be very *beautiful*, honorable to God, conducive to mutual edification, and examples to the world around them. Different expedients have been adopted for thus promoting the communion of saints; the advantages resulting therefrom have been incalculable; but surely even more might be done, than is at present, perhaps any where, were all concerned to attempt it boldly, earnestly, and with united efforts.

## CHAPTER VIII.

*Christian safely passes the lions; and arrives at the house called Beautiful, where he is kindly received, and agreeably entertained.*

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far he entered into a very narrow passage, which was about a furlong off the Porter's lodge; and looking very narrowly before him as he went, he spied two lions in the way.\* Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small? Mark iv. 40. Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none; keep in the midst of the path, and no hurt shall come unto thee."

Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was.† Then said Christian to the Porter, Sir, what house is this? and, may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was? and whither he was going?

*Chr.* I am come from the city of Destruction, and am going to Mount Zion: but, because the sun is now set, I desire, if I may, to lodge here to-night.

*Por.* What is your name?

\* The two lions may signify to us, the roaring of the devil and the world against us; but both are chained, they cannot go one link beyond what our God permits. Sometimes we may not see the chain, and unscriptural fears may beset us. But this is the watch-word of our Lord, FEAR NOT.

† A minister of Christ, one who is watchful for the good of souls. O how precious are they to pilgrims' hearts! See the sweet encouragement and blessed advice Pilgrim obtained from him.



*Chr.* My name is now Christian, but my name at the first was Graceless :\* I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem. Gen. ix. 27.

*Por.* But how doth it happen that you come so late ? The sun is set.

*Chr.* I had been here sooner, but that, wretched man that I am ! I slept in the arbor that stands on the hill side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence,† and came without it to the brow of the hill ; and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep ; where I found it, and now I am come.‡

*Por.* Well, I will call out one of the virgins of this place, who will, if she like your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the Porter rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion,§ and asked why she was called ?

The Porter answered, This man is in a journey from the city of Destruction to Mount Zion ; but being weary and benighted, he asked me if he might lodge here to-night : so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him, whence he was ? and whither he was going ? and he told her. She asked him also how he got in the way ? and he told her. Then she asked him what he had seen and met with in the way ? and he told her. And at last she asked his name. So he said, It is Christian ; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes ; and after a little pause she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family ; and many of them meeting him at the threshold of the house said, “ Come, in thou blessed of the Lord ; ‘ this house was built by the Lord of the hill, on purpose to enter-

\* O soul, did you ever know that this was your name ? Hast thou tasted that the Lord is rich in grace to graceless sinners ? O then sing of free grace and unmerited love, every step of thy pilgrimage.

† Look well to your roll. Beware of losing your assurance. See the evil of it ; it keeps the soul back. Many have lost it, and have never found it.

‡ None ought to be admitted into the church of Christ, but such as can give good evidence that they are the children of God by faith in Christ Jesus, and are sincere pilgrims in the way to the heavenly city.

§ Admitting members into churches, should be done with discretion.

tain such pilgrims in.' " Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time ; and they appointed Piety, and Prudence, and Charity, to discourse with him ; and thus they began.\*

*Piety.* Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

*Chr.* With a very good will ; and I am glad that you are so well disposed.

*Piety.* What moved you at first to betake yourself to a pilgrim's life ?

*Chr.* I was driven out of my native country by a dreadful sound that was in mine ears ; to wit, that unavoidable destruction did attend me if I abode in that place where I was.

*Piety.* But how did it happen that you came out of your country this way ?

*Chr.* It was as God would have it ; for when I was under the fears of destruction, I did not know whither to go ; but by chance there came a man, even to me as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

*Piety.* But did not you come by the house of the Interpreter ?

*Chr.* Yes, and did see such things there, the remembrance of which will stick by me as long as I live ; especially three things ; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart ; how the man had sinned himself quite out of hopes of God's mercy ; and also the dream of him that thought in his sleep the day of judgment was come.†

*Piety.* Why, did you hear him tell his dream ?

*Chr.* Yes, and a dreadful one it was, I thought ; it made my heart ache as he was telling of it ; but yet I am glad I heard it.

*Piety.* Was this all you saw at the house of the Interpreter ?

*Chr.* No ; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it ; and

\* The blessedness of savory, experimental conversation with fellow-pilgrims.

† Hope and fear should accompany us every step of our journey. Without true piety there can be no real christianity. The Lord shows us many things in our way concerning the cases of others, to make us fear falling away ; while he displays the glory of his grace in keeping his saints, to animate our hope on his power, and trust in his grace. Look unto Jesus.

how there came a venturous man and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory; methought those things did ravish my heart. I would have staid at that good man's house a twelve-month, but that I knew I had further to go.

*Piety.* And what saw you else in the way?

*Chr.* Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back, (for I groaned under a very heavy burden, but then it fell down from off me.) It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me; one of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this embroidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll; (and with that he plucked it out of his bosom.)\*

*Piety.* But you saw more than this, did you not?

*Chr.* The things that I have told you were the best; yet some other matters I saw; as, namely, I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could not awake them! I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended to Zion; but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly, if it had not been for the good man, the Porter, that stands at the gate, I do not know but that, after all, I might have gone back again; but now, I thank God, I am here; and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answers to them.

*Pru.* Do you not think sometimes of the country from whence you came?

*Chr.* Yes, but with much shame and detestation; truly, if I had been mindful of that country from whence I came out,

\* A blessed scriptural experience of what the Lord had done for his soul; quite necessary for every one, before admission into the church of Christ. For want of this, many who are joined, prove of no profit to other souls, and get no good to their own. A mere profession of Christ, without an experience of his love, grace, and peace, being sealed upon the heart by the Spirit the Comforter, is nothing but empty speculation.



I might have had an opportunity to have returned ; but now I desire a better country, that is an heavenly one. Heb. xi. 16.

*Pru.* Do you not yet bear away with you some of the things that then you were conversant withal ?\*

*Chr.* Yes, but greatly against my will ; especially my inward and carnal cogitations, with which all my countrymen, as well as myself were delighted ; but now all those things are my grief ; and might I but choose mine own things, I would choose never to think of those things more ; but when I would be a doing of that which is best, that which is worst is with me. Rom. vii. 19.

*Pru.* Do you not find sometimes as if those things were vanquished, which at other times are your perplexity ?

*Chr.* Yes, but that is but seldom ; but they are to me golden hours in which such things happen to me.

*Pru.* Can you remember by what means you find your annoyances at times as if they were vanquished ?

*Chr.* Yes ; when I think on what I saw at the cross, that will do it ; and when I look upon my embroidered coat, that will do it ; and when I look into the roll that I carry in my bosom, that will do it ; and when my thoughts wax warm about whither I am going, that will do it.†

*Pru.* And what is it that makes you so desirous to go to Mount Zion ?

*Chr.* Why, there I hope to see him alive that did hang dead on the cross ; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me ; there, they say, there is no death ; (Isa. xxv. 8 ; Rev. xxi. 4.) and there shall I dwell with such company as I like best. For, to tell you the truth, I love him because I was by him eased of my burden ; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy !"‡

Then said Charity to Christian, Have you a family ? are you a married man ?

\* Prudence must be joined to piety. Christian prudence should be visible in every step of the professor ; for, says Solomon, "I wisdom dwell with prudence," (Prov. viii. 12.) and "the wisdom of the prudent is to understand his way." (xiv. 8.) His path is peace, and his end salvation.

† Mind this. By believing his pardon by the blood of Christ, the love of God to him, by the witness of his Spirit, and the glory of heaven, to which he is going, are what strengthen the Christian's heart against all oppositions.

‡ A sight of Christ by faith, begets longing of soul to see him in glory. A sense of his pardoning love makes us long to be with him ; a desire of being perfectly freed from the very being of sin, ever accompanies a true and lively faith in him, and manifests that we profess a most holy faith. Jude 20.

*Chr.* I have a wife and four small children.

*Char.* And why did you not bring them along with you ?

Then Christian wept, and said, Oh ! how willingly would I have done it ! but they were all of them utterly averse to my going on my pilgrimage.\*

*Char.* But you should have talked to them, and have endeavored to have shown them the danger of being left behind.

*Chr.* So I did ; and told them also what God had showed to me of the destruction of our city ; but I seemed to them as one that mocked, and they believed me not. Gen. xix. 4.

*Char.* And did you pray to God that he would bless your counsel to them ?

*Chr.* Yes, and that with much affection ; for you must think that my wife and poor children were very dear unto me.

*Char.* But did you tell them of your own sorrow, and fear of destruction ? for I suppose that destruction was visible enough to you.

*Chr.* Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgments that did hang over our heads ; but all was not sufficient to prevail with them to come with me.

*Char.* But what could they say for themselves why they came not ?

*Chr.* Why, my wife was afraid of losing this world ; and my children were given to the foolish delights of youth : so, what by one thing and what by another, they left me to wander in this manner alone.

*Char.* But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you ?†

*Chr.* Indeed I cannot commend my life ; for I am conscious to myself of many failings therein : I know also, that a man by his conversation may soon overthrow what by argument or per-

\* So the spirit of a pilgrim manifests itself in love to those of his own house, by earnestly wishing, striving, and praying, if by any means he can prevail on them to flee from destruction, and come to Jesus for salvation.

† O soul, consider this deeply ; it is the life of a Christian that carries more conviction and persuasion than his words. Though like an angel you talk of Christ, of the gospel, of the doctrines of grace, and of heaven, yet if you indulge evil tempers, and live under the power of any sinful lusts and passions, you will hereby harden others against the things of God, and prevent their setting out in the ways of God, and are in danger of finally perishing. Study and pray to be a constant walker in the ways of holiness, else all is but windy profession, and airy talk. O how much harm is done to Christ's cause by the unholy walk of many professors !

suaſion he doth labor to faſten upon others for their good. Yet this I can ſay, I was very wary of giving them occaſion, by any unſeemly action, to make them averſe to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise ; and that I denied myſelf of things, for their ſakes, in which they ſaw no evil. Nay, I think, I may ſay, that if what they ſaw in me did hinder them, it was my great tendereſs in ſinning againſt God, or of doing any wrong to my neighbor.

*Char.* Indeed Cain hated his brother, “because his own works were evil, and his brother’s righteous ;” (John iii. 12.) and if thy wife and children have been offended with thee for this, they thereby ſhow themſelves to be implacable to good ; and thou haſt delivered thy ſoul from their blood.\* Ezek. iii. 19.

Now I ſaw in my dream, that thus they ſat talking together until ſupper was ready. So when they had made ready, they ſat down to meat.† Now the table was furniſhed with fat things, and with wine that was well refined ; and all their talk at the table was about the Lord of the hill ; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that houſe ; and, by what they ſaid, I perceived that he had been a great warrior, and had fought with, and ſlain him that had the power of death, (Heb. ii. 14, 15.) but not without great danger to himſelf ; which made me love him the more.

For, as they ſaid, and, as I believe, ſaid Chriſtian, he did it with the loſs of blood. But that which put glory of grace into all he did, was, that he did it out of pure love to his country. And beſides, there were ſome of them of the houſehold that ſaid, they had been, and ſpoke with him ſince he did die on the croſs ; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor pilgrims, that the like is not to be found from the eaſt to the weſt.

They, moreover, gave an inſtance of what they affirmed, and that was, he had ſtripped himſelf of his glory that he might do this for the poor ; and that they heard him ſay and affirm, that he would not dwell in the mountain of Zion alone. They ſaid, moreover, that he had made many pilgrims princes, though by

\* Hence ſee the neceſſity of a Chriſtian’s giving good evidence, that he is really poſſeſſed of thoſe graces of piety, prudence, and charity or love, before he can enjoy the communion of ſaints. True faith in Jeſus is never alone, but is always attended with a train of Chriſtian graces.

† This means the Lord’s ſupper ; where Chriſtians in common feed on Jeſus by faith, and dwell in contemplation, with wonder, love, and praiſe, for what Jeſus had done for them, is in them, and is now doing for them at the right hand of God. Thus Chriſtians feed on him by faith, and are nourished up by him unto eternal life.



nature they were beggars born, and their original had been the dunghill. 1 Sam. ii. 8. Ps. cxiii. 7.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang—

“Where am I now! Is this the love and care  
Of Jesus, for the men that pilgrims are;  
Thus to provide, that I should be forgiven,  
And dwell already the next door to heaven!”\*

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study,† where they showed him records of the greatest antiquity: in which, as I remember my dream, they showed him, first, the pedigree of the Lord of the hill, that he was the Son of the Ancient of days, and came by that eternal generation: here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days, nor decay of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as how they had “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.” Heb. xi. 33, 34.

Then they read again in another part of the records of the house, where it was showed how willing the Lord was to receive into his favor any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their

\* A sinner cannot sleep safely and comfortably till he has found peace with God. But “being justified by faith, we have peace with God [and peace in our consciences] through our Lord Jesus Christ.” Rom. v. 1. But all unbelievers of the grace of our Lord Jesus Christ are under the curse of the law, and condemnation for sin, and are at enmity against God.

† Christ, and meditation on Christ, on his birth, his person, his life, his works, his death, his atonement, righteousness, and salvation, are the delight of christian souls. Says David, “My meditation of him shall be sweet; I will be glad in the Lord.” Psal. civ. 34. A lively Christian cannot live without spiritual meditation.

certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armory,\* where they showed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines, with which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox-goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats; they showed him moreover the sling and stone with which David = slew Goliath of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things with which Christian was much delighted.† This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains;‡ which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south; so he did; and behold, at a great distance, (Isa. xxxiii. 16, 17.) he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, It was Immanuel's Land; and it is as common, say they, as this hill is, to

\* The provision which is made in Christ, and his fulness for maintaining and increasing in the hearts of his people, those holy dispositions and affections, by the vigorous exercise of which, victory is obtained over all their enemies, is here represented by the armory. This suffices for all who may seek to be supplied from it, how many soever they be. We ought, therefore, to "take to ourselves the whole armor of God," and "put it on" by diligently using all the means of grace, and we should assist others, by our exhortations, counsels, examples, and prayers, in doing the same.

† Contemplations on the things of old, recorded in the word of God, is the joy and glory of faith, animates hope, and causeth the soul to press forward in the Christian race.

‡ The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations attainable in this life, with which believers

and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.



## CHAPTER IX.

*Christian enters the Valley of Humiliation, where he is fiercely attacked by Apollyon, but overcomes him.*

Now Christian bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armory. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred,\* walked out with his friends to the gate, and there he asked the Porter, if he saw any pilgrim pass by? Then the Porter answered, Yes.

*Chr.* Pray did you know him?

*Port.* I asked his name, and he told me it was Faithful.

O, said Christian, I know him: he is my townsman, my near neighbor, he comes from the place where I was born: how far do you think he may be before?

*Port.* He has got by this time below the hill.

Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me,

Then he began to go forward: but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it

are sometimes favored, when attending on divine ordinances: or diligently making a subsequent improvement of them, by means whereof they are animated to "press forward toward the mark, for the prize of the high calling of God in Christ Jesus."

Great is the Lord our God,  
And let his praise be great;  
He makes his churches his abode,  
His most delightful seat.

These temples of his grace,  
How beautiful they stand!  
The honors of our native place,  
And bulwarks of our land.

\* See what this Christian armor is in Ephes. vi. 18, &c.



was *difficult* coming up, so far as I can see, it is *dangerous* going down. Yes, said Prudence, so it is; for it is an hard matter for a man to go down into the Valley of Humiliation as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.\*

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he spied a foul fiend coming over the field to meet him; his name is Apollyon.† Then did Christian begin to be afraid, and to cast in his mind whether to go back or stand his ground. But he considered again that he had no armor for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with scales like a fish (and they are his pride;) he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.‡

*Apol.* Whence came you? and whither are you bound?—

*Chr.* I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

*Apol.* By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How

\* Thus it is after a pilgrim has been favored with many special and peculiar blessings, there is danger of his being puffed up and exalted on account of them; so did even holy Paul express it: therefore the messenger of Satan was permitted to buffet him, (2 Cor. xii. 7.) In our present mixed state, the Lord knows, it would not be best for us always to dwell on the mount of spiritual joy; therefore, for the good of the soul, the flesh must be humbled, and kept low, lest spiritual pride prevail. It is hard going down into the Valley of Humiliation, without slipping into murmuring and discontent, and calling in question the dealings of God with us.

† Apollyon signifies the *destroyer*; (See Rev. ix. 11.)

‡ Do not be terrified though you meet Satan, and he assaults you in the most terrible form; but mind this, before Satan is suffered to attack Christian, his Lord had provided and fitted him with armor; the armor of God, wherewith he could stand his ground, conquer Satan, and repel all his fiery darts. In every conflict with Satan, the battle is the Lord's: his strength is engaged for our victory; therefore fight the good fight of faith.

is it then that thou hast run away from thy king? Were it not for that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

*Chr.* I was born indeed in your dominions, but your service was hard, and your wages was such as a man could not live on; "for the wages of sin is death;" (Rom. vi. 23.) therefore when I was come to years I did, as other considerate persons do, look out if perhaps I might mend myself.\*

*Apol.* There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

*Chr.* But I have let myself to another, even to the king of princes; and how can I with fairness go back with thee?

*Apol.* Thou hast done in this according to the proverb,— "*Change a bad for a worse:*" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.†

*Chr.* I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

*Apol.* Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

*Chr.* What I promised thee was in my nonage; and besides I count that the prince under whose banner I now stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and, besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further; I am his servant, and I will follow him.

*Apol.* Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of

\* All this is the effect of believing God's word, and the conviction which it brings to the mind, of the evil of sin, of the deplorable state the sinner finds himself in, and of the grace and salvation of the Son of God. As soon as a man believes these truths, he quits the service of the father of lies; and by the faith of the truth, he is armed to resist Satan; for it is the glory of faith to draw all its reasonings from divine truth.

† Here the father of lies delivers a most awful truth; but like himself backs it with a lying promise. Most dreadful to think of, to set out in the profession of Jesus, and again to turn back to the service of Satan! yet how common is this! Such reject Christ's truth; and believe the devil's lie "that all shall be well." But their end is ill, and their death damnation.

them have been put to shameful deaths?—And besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but, as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them: and so I will deliver thee.\*

*Chr.* His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and, as for the ill end thou sayest they come to, that is most glorious in their account: for, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.†

*Apol.* Thou hast already been unfaithful in thy service to him; and how dost thou hope to receive wages of him?

*Chr.* Wherein, O Apollyon, have I been unfaithful to him?

*Apol.* Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off: thou didst sinfully sleep, and lose thy choice things: thou wast almost persuaded to go back at the sight of the lions: and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.‡

*Chr.* All this is true, and much more which thou hast left out; but the Prince, whom I serve and honor, is merciful and ready to forgive. But besides, these infirmities possessed me in thy country: for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.§

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee.

*Chr.* Apollyon, beware what you do; for I am in the king's highway, the way of holiness: therefore take heed to yourself.

\* Mark the many subtle ways, and artful reasonings of Satan, to prevent pilgrims from persevering in the ways of the Lord. Happy for us not to be ignorant of Satan's devices.

† Here is the precious reasoning of faith. Well might Paul say, "Above all (or over all) taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one." Eph. vi. 16.

‡ Satan is justly styled the accuser of the brethren of Christ, (Rev. xii. 10,) for he accuseth them before God, and to their own consciences. "But they overcame him by the blood of the Lamb, and by the word of their testimony," (Rev. xii. 11,) namely, "that they have redemption in the blood of Christ, even the forgiveness of their sins." Eph. i. 7.

§ That is the best way, to own Satan's charges if they be true, yea, to exaggerate them also, to exalt the riches of the grace of Christ above all, in pardoning all of them freely. By thus humbling ourselves, and exalting Christ, Satan can get no advantage over us, though this will put him into a rage against us.



Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter ; prepare thyself to die ; for I swear by my infernal den that thou shalt go no further : here will I spill thy soul.

And with that he threw a flaming dart at his breast ; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.\*

Then did Christian draw ; for he saw it was time to bestir him ; and Apollyon as fast made at him, throwing darts as thick as hail ; by the which, notwithstanding all that Christian could do to avoid it,† Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back : Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent ; for you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.‡

Then Apollyon, spying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall ; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now : and with that he had almost pressed him to death ; so that Christian began to despair of life. But, as God would have it,§ while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, " Rejoice not against me, O mine enemy ! when I fall, I shall arise ;" (Mic. vii. 8.) and with that gave him a dreadful thrust, which made him give back as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, " Nay, in all these things we are more than conquerors, through him that loved us ; (Rom. viii. 37—39 ; Jam. iv. 7.) and with that Apollyon spread forth his dragon wings and sped him away, that Christian saw him no more.

\* The shield of faith : the belief of what Christ had done for him, and in him, and what he was in Christ, justified and sanctified. This glorious confession of faith honors Christ, repels and quenches all the fiery darts of Satan, and gets the victory over him. This is what Peter exhorts to : " Resist the devil, steadfast in faith." 1 Pet. v. 9.

† Christian wounded in his understanding, faith, and conversation.

‡ We may think this is hard work ; why should a Christian be so severely attacked by Satan ? The Lord does not give us an armor to be useless, but to fight with, and prove its excellency, and in the use of it to experience his almighty power and unchangeable love : for though we are weak, he is almighty to strengthen us, therefore we are called upon to be " strong in the Lord, and in the power of his might." Eph. vi. 10.

§ Observe, that the Lord does not look on as a mere spectator of our conflicts, but he strengthens us in every evil day, and in every fight of faith, and brings us off at last, more than conquerors through his love.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a dragon:—and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then indeed he did smile and look upward!\* But it was the dreadfullest fight that ever I saw.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did; saying,

“Great Beelzebub, the captain of this fiend,  
Design'd my ruin; therefore to this end  
He sent him harness'd out; and he with rage  
That hellish was, did fiercely me engage;  
But blessed Michael helped me, and I,  
By dint of sword did quickly make him fly:  
Therefore to him let me give lasting praise  
And thanks, and bless his holy name always.”

Then there came to him an hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately.† He also sat down in that place to eat bread, and to drink of that bottle that was given him a little before: so being refreshed, he addressed himself to his journey with his sword‡ drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called the Valley of the Shadow of Death;§ and Christian must needs go through it,

\* Not a vain-glorious, but an humble, thankful smile. He looked up and smilingly gave the Lord all the glory of his victory.

† No matter what wounds we get in our conflicts with Satan, for Jesus will heal them all. But who will heal those which we get by complying with the devil, instead of resisting him?

‡ Conflicts with Satan make Christians wary, and value their sword, so as to walk with the sword of the spirit, the word of God, in their hands. As faith in that word prevails, the power of temptation declines, and the Christian becomes victorious; yea, more than a conqueror, through the blood of Jesus.

§ “Many are the afflictions of the righteous;” so Christian found it. He came off conqueror in the Valley of Humiliation, his wounds were healed by the tree of life, and his soul rejoiced in God his Saviour. But new trials awaited him; he expected them. He heard a dismal account of the valley before him; but as his way lay through it, no persuasions would stop his progress.

The Valley of the Shadow of Death seems intended to represent a variation of inward distress, conflict and alarm, which arise from unbelief, and a supposition that God has withdrawn the light of his countenance, and is accompanied by manifold apprehensions and temptations. Most Christians know something of this; but perhaps very few are acquainted with that great degree of horror and fear which are

because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits; a land of drought, and of the *shadow of death*; a land that no man (but a Christian,) passeth through, and where no man dwelt." Jer. ii. 6.

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.



## CHAPTER X.

*Christian sorely distressed in the Valley of the Shadow of Death, through which, however, he passes unhurt.*

I SAW then in my dream, that when Christian was got on the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, (Numb. xiii.) making haste to go back;\* to whom Christian spake as follows:

Whither are you going?

They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

here represented. The words quoted from the prophet, describe the waste howling wilderness through which Israel journeyed to Canaan; which typified the believer's pilgrimage through this world to heaven. Low spirited persons, of a gloomy turn, or under the power of some nervous disorder, are more usually exercised in this manner than others: for the subtle enemy knows how to take advantage of our weakness, and to impress, if possible, distressing ideas on the mind, when it is most disposed to receive them. At such times the imagination is crowded with terrible ideas, every thing looks black and big with danger, reason itself is disturbed in its exercises, and no real relief can be gained till the great Physician be pleased to restore health, both to body and soul.

In addition to the foregoing, let it be observed, that we must not suppose our author intended to convey an idea, that all experience these trials in the same order and degree as Christian did. Evil spirits never fail, when not resisted by faith, to mislead, entangle, or perplex the soul,—and many, not knowing fully Satan's devices, are apt, in the *trying hour*, to ascribe such a state wholly to desertion, which exceedingly enhances their distress: and as Bunyan had been greatly harassed in this way, he has given us a larger proportion of this shade than is met with by consistent believers, or than the scriptures by any means give us reason to expect: and probably he meant hereby to state the outlines of his own experience in the pilgrimage of Christian: all due honor must be given to the words of Christ; who has declared, "He that followeth me (Christ) shall not walk in darkness." Let us be found in a constant exercise of faith in the great and precious promises, then shall we rejoice ever more, and in every thing give thanks.

\* Such we frequently meet with; who set out without a sense of sin, true faith, real hope, and sincere love to Christ; and as sure as they go back from a profession, they bring up an evil report of the way to the kingdom of Christ.



Why, what's the matter? said Christian.

Matter! said they: we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back: for had we gone a little further, we had not been here to bring the news to thee.

But what have you met with? said Christian.

*Men.* Why, we were almost in the Valley of the Shadow of Death; (Psal. xlv. 19.) but that by good hap we looked before us, and saw the danger before we came to it.

But what have you seen? said Christian.

*Men.* Seen? Why the Valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that Valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hang the discouraging clouds of confusion: death also doth always spread his wings over it. (Job iii. 5; x. 22.) In a word, it is every whit dreadful, being utterly without order.

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

*Men.* Be it thy way; we will not choose it for ours.\*

So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this Valley reached there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished.† Again, behold, on the left hand there was a very dangerous quag, into which if even a good man falls he finds no bottom for his foot to stand on: into this quag king David once did fall, and had, no doubt, therein been smothered, had not he that is able plucked him out. Psal. lxix. 14.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape

\* See what it is, when men are left to will and choose for themselves, they prefer their own ways, though it be to destruction: their wills are averse to God's, and they choose death in the error of their life; but the faithful soul is under the reign of grace, and he chooses to obey the will of God, and to walk in the ways of God, though they are not pleasing to flesh and blood: hence true faith is tried, and a mere empty profession made manifest.

† The ditch on the right hand is error in principle, into which the blind (as to spiritual truths, blind guides) lead the blind, who are not spiritually enlightened. The quag on the left hand, means outward sins and wickedness, which many fall into. Both are alike dangerous to pilgrims; but the Lord will keep the feet of his saints. 1 Sam. ii 9.

the mire, without great carefulness he would be ready to fall into the ditch.\* Thus he went on, and I heard him here sigh bitterly: for besides the danger mentioned above, the pathway was here so dark, that oft-times when he lifted up his foot to go forward, he knew not where, nor upon what he should set it next.

About the midst of the Valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon, called *all-prayer*: so he cried in my hearing, "O Lord, I beseech thee deliver my soul." (Psal. cxvi. 4; Ephes. vi. 18.) Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushing to and fro, so that sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place where he thought he heard a company of fiends† coming forward to meet him, he stopt, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half way through the valley: he remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God;" so they gave back, and came no further.

One thing I would not let slip: I took notice that now poor Christian was so confounded that he did not know his own voice; and thus I perceived it; just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had pro-

\* A tender conscience is as much afraid of corrupt principles, as of sinful practices. This manifests the sincerity of the soul, even when a Christian is assaulted by the most violent and complicated temptations.

† But it may be asked, Why doth the Lord suffer his children to be so afflicted? It is for his glory; it tries their faith in him, and excites prayer to him; but his love abates not in the least towards them, since he lovingly inquires after them: "Who is there among you that feareth the Lord, and walketh in darkness, and hath no light?" Then he gives most precious advice to them. Let him trust in the Lord, and stay himself upon his God. Isa. l. 10.

ceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before ; yet if he could have helped it he would not have done it : but he had not the discretion either to stop his ears or to know from whence those blasphemies came.\*

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man as going before him, saying, " Though I walk through the valley of the shadow of death I will fear no ill, for thou art with me.† Psal. xxiii. 4.

Then was he glad, and that for these reasons : first, because he gathered from thence, that some who feared God were in this valley as well as himself :—secondly, for that he perceived God was with them, though in that dark and dismal state : and why not, thought he, with me ? though, by reason of the impediment that attends this place I cannot perceive it : (Job ix. 11.)—thirdly, for that he hoped (could he overtake them) to have company by and by.—So he went on, and called to him that was before ; but he knew not what to answer ; for that he also thought himself to be alone. And by and by the day broke : then said Christian, He hath " turned the shadow of death into the morning."‡ Amos v. 8.

Now morning being come, he looked back, not out of desire to return, but to see by the light, of the day what hazards he had gone through in the dark : so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other ; also how narrow the way was which led betwixt them both : also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off. for after break of the day they came not nigh : yet they were discovered to him, according to that which is written, " He discovereth deep things out of darkness, and bringeth to light the shadow of death." Job. xii. 22.

Now was Christian much affected with his deliverance from all the dangers of his solitary way ; which dangers though he feared them more before, yet he saw them more clearly now, because

\* Now here the conscience manifests its tenderness, by abhorring the evil of Satan's suggestions. O what nigh access has the enemy to our hearts ! But the Lord is also nigh, to save to the uttermost all who trust in him : he will hear their cry, and save them. Psal. xxiii. 4.

† The experience of other saints is very encouraging, for the soul finds that others have gone before in dreadful and dreary paths.

‡ To walk in darkness, and not to be distressed for it, argues stupidity of soul. To have the light of God's countenance shine upon us, and not to rejoice and be thankful, is impossible.



the light of the day made them conspicuous to him. And about this time the sun was rising ; and this was another mercy to Christian : for you must note, that though the first part of the valley of the Shadow of Death was dangerous ; yet this second part, which he was yet to go, was, if possible, far more dangerous :\* for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets, here, and so full of pits, pitfalls, deep holes, and shelvings down, there ; that had it been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away : but, as I said just now, the sun was rising. Then said he, " His candle shineth on my head, and by his light I go through darkness." Job xxix. 3.

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly : and while I was musing what should be the reason, I spied a little before me, a cave, where two giants, Pope and Pagan,† dwelt in old time ; by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered ; but I have learnt since, that Pagan has been dead many a day ; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way : yet at the sight of the old man that sat in the mouth of the cave, he could not tell what to think ; especially because he spake to him, though he could not go after him, saying, " You will never mend till more of you be burned." But he held his peace, and set a good

\* This means the raging of persecution for the truth's sake, and those dreadful deaths which the martyrs suffered in the cause of Christ and his glorious gospel and precious salvation. But here Christian had the blessed light of the glorious gospel.

† The inhabitants of this kingdom are not thought to be in any immediate danger, either from Pope or Pagan. Yet something like the philosophical part of paganism seems to be rising from the dead, while popery grows more infirm than ever : and as, even by the confession of the late King of Prussia, who was a steady friend to the philosophical infidels, " they are by no means favorable to general toleration ;" it is not improbable, (says the Rev. Mr. Scott,) but pagan persecution may also in due time revive.—Our author, however, has described no other persecution than what Protestants in his time carried on against each other with very great alacrity.

face on it, and so went by and caught no hurt.\* Then sang Christian,

"O world of wonders! (I can say no less)  
That I should be preserv'd in that distress  
That I have met with here! O blessed be  
That hand that from it hath deliver'd me!  
Dangers in darkness, devils, hell, and sin,  
Did compass me while I this vale was in:  
Yea, snares, and pits, and traps, and nets, did lie  
My path about, that worthless silly I  
Might have been catch'd, entangled, and cast down:  
But since I live, let Jesus wear the crown."



## CHAPTER XI.

*Christian meets with an excellent companion in Faithful, with whom he has much profitable conversation.*

Now as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them.† Up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, Ho, ho! so ho! stay, and "I will be your companion." At that Faithful looked behind him; to whom Christian cried, "Stay, stay, till I come to you;" but Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."‡

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also over-run him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not

\* Nothing shall harm us while we are followers of that which is good. This every faithful soul can testify—for the Lord will give grace and glory, and no good thing will he withhold from those who walk uprightly. Such are the inestimable blessings consequent on steadfastly fighting the good fight of faith.—The real Christian, amidst all his temptations, shall hold on his way, while his whole soul sings—"Let Jesus wear the crown."

Then let my soul arise,  
And tread the tempter down:  
My captain leads me forth  
To conquest and a crown.  
A feeble saint shall win the day,  
Tho' death and hell obstruct the way.

WATTS.

† The Lord cares for his people: he has cast up, by means of his word and promises, many a little hill of prospect and comfort in their way, that they may look forward with pleasure and delight.

‡ It is good to beware and be jealous of what company we fall into. Many have joined hurtful professors instead of profitable pilgrims.

taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.\*

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage : and thus Christian began :

My honored and well beloved brother Faithful, I am glad that I have overtaken you ; and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.†

*Faith.* I had thought, dear friend, to have had your company quite from our town, but you did get the start of me ; wherefore I was forced to come thus much of the way alone.

*Chr.* How long did you stay in the city of Destruction, before you set out after me on your pilgrimage ?

*Faith.* Till I could stay no longer ;‡ for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven be burned down to the ground. .

*Chr.* What ! and did your neighbors talk so ?

*Faith.* Yes, it was for a while in every body's mouth.

*Chr.* What ! and did no more of them but you come out to escape the danger ?

*Faith.* Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For, in the heat of the discourse, I heard some of them deridingly speak of you and your *desperate journey* ; for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above ; and therefore I have made my escape.

*Chr.* Did you hear no talk of neighbor Pliable ?

*Faith.* Yes, Christian, I heard that he followed you till he came to the slough of Despond : where, as some said, he fell in ; but he would not be known to have so done ; but I am sure he was soundly bedaubed with that kind of dirt.

*Chr.* And what said the neighbors to him ?

*Faith.* He hath since his going back been had greatly in derision, and that among all sorts of people ; some do mock and des-

\* How soon doth spiritual pride shew its cursed head, in thinking we have outstripped another ! Then danger is near, a fall is at hand, if we humble not ourselves before the Lord. The very person's hand we need to help us, whom we had frequently undervalued.

† This episode, so to speak, with others of the same kind, gives our author a happy advantage of varying the characters and experiences of Christians, as found in real life ; and of thus avoiding the common fault of making one man a standard for others, in the circumstances of his religious progress.

‡ This is the case with every pilgrim. From the powerful convictions which he has from above, of his state and danger, he is urged by necessity to flee from the wrath to come,



pise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

*Chr.* But why should they be so set against him, since they also despised the way that he forsook?

*Faith.* O, they say, "Hang him; he is a turncoat! he was not true to his profession:" I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. Jer. xxix. 18, 19.

*Chr.* Had you no talk with him before you come out?

*Faith.* I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.\*

*Chr.* Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city: for "it hath happened to him according to the true proverb, The dog is turned to his vomit again; and the sow that was washed, to her wallowing in the mire." 2 Pet. ii. 22.

*Faith.* They are my fears of him too: but who can hinder that which will be?

Well, neighbor Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.

*Faith.* I escaped the slough that I perceived you fell into, and got up to the gate without that danger;† only I met with one, whose name was Wanton, that had like to have done me a mischief.

*Chr.* It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. Gen. xxxix. 11—13. But what did she say to you?

*Faith.* You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.‡

*Chr.* Nay, she did not promise you the content of a good conscience.

*Faith.* You know that I mean all carnal and fleshy content.

\* Apostates from the profession of Christ cannot look his followers boldly in the face; some convictions will follow them, till their hearts are hardened, and their consciences seared.

† Though no sinner will flee from the wrath to come to Christ for salvation, till the Spirit has convinced of sin, and deserved wrath and destruction: yet all do not fall under the like despondency of soul, at first setting out.

‡ Fleshly lusts will plead hard, and promise fair. Happy those who look to the Lord for power against them, and eye his precious promises, that we may escape them.

*Chr.* Thank God you have escaped her: "the abhorred of the Lord shall fall into her ditch." Prov. xxii. 14.

*Faith.* Nay, I know not whether I did wholly escape her or no.\*

*Chr.* Why, I trow you did not consent to her desires.

*Faith.* No, not to defile myself; for I remembered an old writing that I had seen, which said, "her steps take hold on hell." Prov. v. 5. Job xxxi. 1. So I shut mine eyes, because I would not be bewitched with her looks:—then she railed on me, and I went my way.

*Chr.* Did you meet with no other assault as you came?

*Faith.* When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was Adam the first,† and that he dwelt in the town of Deceit. Ephes. iv. 22. I asked him then what was his work? and what the wages he would give? He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked what house he kept, and what other servants he had? So he told me that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked how many children he had? He said, that he had but three daughters, "*the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*;" (1 John ii. 16.) and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, as long as he lived himself.

*Chr.* Well, and what conclusion came the old man and you to at last?

*Faith.* Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead as I talked with him, I saw there written, "Put off the old man with his deeds."‡

*Chr.* And how then?

*Faith.* Then it came burning hot into my mind, whatever he said and however he flattered, when he got me home to his house,

\* A jealous conscience is grieved for temptations of the flesh to lust, and can hardly quit itself of guilt. This makes the cleansing blood of Christ exceeding precious, while the soul is sunk into humility and self-loathing.

† That is original sin, and inward corruption, which has infected our whole nature.

‡ Blessed is the man who does not consult with flesh and blood, but looks to and obeys what is written by the Lord.

he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and gave me such a deadly twitch back, that I thought he had pulled part of me after himself:\* this made me cry, "O wretched man!" Rom. vii. 24. So I went on my way up the hill.

Now, when I had got about half way up I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

*Faith.* But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, because of thy secret inclination to Adam the first:† and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead as before. When I came to myself again I cried to him for mercy: but he said, I know not how to show mercy: and with that knocked me down again. He had doubtless made an end of me but that one came by and bid him forbear.

*Chr.* Who was it that bid him forbear?

*Faith.* I did not know him at first, but as he went by I perceived the holes in his hands and his side: then I concluded that he was our Lord. So I went up the hill.

*Chr.* The man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

*Faith.* I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt se-

\*Though original sin is hard to be borne, it is good to be sensible of its evil. Though it makes us cry, "O wretched!" yet it tends to keep up a sense of our want of Christ, and of the worth of him, and that nothing less than being delivered by the blood of Christ, will perfect our salvation.

† This is afterwards explained to be Moses, or the law of God. Think not that the law reacheth only to outward actions; nay, but it reacheth to the thoughts and intents of the heart. It knocks a man's hopes down and curses him to death, even only for secretly inclining to sin. So strict, so spiritual, so pure, is the holy law of God. Hence none but self-righteous, vain-glorious souls can place the least confidence in their obedience to the law and trust in their own righteousness for justification.



curely at home, and that told me he would burn my house over my head if I staid there.\*

*Chr.* But did you not see the house that stood there on the top of the hill on the side of which Moses met you?

*Faith.* Yes, and the lions too, before I came at it:—but, for the lions, I think they were asleep; for it was about noon;—and because I had so much of the day before me, I passed by the Porter, and came down the hill.

*Chr.* He told me, indeed, that he saw you go by; but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the valley of Humility?

*Faith.* Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honor. He told me moreover, that there to go was the way to disoblige all my friends, as Pride, Arrogancy, Self-Conceit, Worldly-Glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.†

*Chr.* Well, and how did you answer him?

*Faith.* I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my relations according to the flesh;) yet since I became a pilgrim, they have disowned me, and I also have rejected them; and therefore they are to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for “before honor is humility,” “and a haughty spirit before a fall.” Therefore, said I, I had rather go through this valley to the honor that was so accounted by the wisest, than choose that which *he* esteemed most worthy our affections.

*Chr.* Met you with nothing else in that valley?

*Faith.* Yes, I met with Shame; but, of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else: but that bold-faced Shame would never have done.

\* That sinner who never had a threatening fiery visit from Moses, is yet asleep in his sins, and secure in his soul, though under the curse and wrath of the fiery law of God.

† Here observe the different experience of Christians, in regard to the enemies they met with. We do not read that Christian was attacked by Discontent, as Faithful was: but yet Faithful reasoned, and got the better of this enemy. Many pilgrims go on much more contented than others. The reasoning of faith will ever prevail over that discontent which springs from pride, arrogancy, self-conceit, and a thirst for worldly glory, riches, and pleasure.

*Chr.* Why, what did he say to you ?

*Faith.* What ! why he objected against religion itself ; he said, it was a pitiful, low, sneaking business for a man to mind religion ; he said that a tender conscience was an unmanly thing ; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few mighty rich, or wise, were ever of my opinion ; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all for nobody knows what. John vii. 48. 1 Cor. i. 26.—iii. 18. Phil. iii. 7, 9. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived ; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate ; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home : that it was a shame to ask my neighbor forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, which are called by finer names ; and made him own and respect the base, because of the same religious fraternity ; and is not this, said he, a shame ?\*

*Chr.* And what did you say to him ?

*Faith.* Say ! why I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face : even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider that “that which is highly esteemed among men is had in abomination with God.” Luke xvi. 15. And I thought again, this Shame tells me what men are ; but it tells me nothing what God, or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it : seeing then that God prefers his religion ; seeing

\*Nothing can be a stronger proof that we have lost the image of God, than that shame which is natural to us, concerning the things of God. This, joined to the shame of man, is a very powerful enemy to God's truths, Christ's glory, and our soul's comfort. Better at once get rid of our apprehensions, by declaring boldly for Christ and his cause, than stand shivering on the brink of profession, ever dreading the loss of our good name and reputation : for Christ says, (awful words) “Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father.” Mark viii. 38. It is one thing to be attacked by shame : and another thing to be conquered by it.

God prefers a tender conscience ; seeing they that make themselves fools for the kingdom of heaven are wisest ; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him—Shame, depart, thou art an enemy to my salvation ; shall I entertain thee against my sovereign Lord ? how then shall I look him in the face at his coming ? Should I now be ashamed of his ways and servants, how can I expect the blessing ? Mark viii. 38. But indeed this Shame was a bold villain ; I could scarce shake him out of my company : yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion : but at last I told him, it was but in vain to attempt further in this business ; for those things that he disdained, in those did I see most glory : and so at last I got past this importunate one. And when I had shaken him off, then I began to sing :

“The trials that those men do meet withal,  
That are obedient to the heavenly call,  
Are manifold, and suited to the flesh,  
And come, and come, and come again afresh ;  
That now, or sometimes else, we by them may,  
Be taken, overcome, and cast away.  
O let the pilgrims, let the pilgrims, then  
Be vigilant, and quit themselves like men.

*Chr.* I am glad, my brother, that thou didst withstand this villain so bravely ; for of all, as thou sayest, I think he had the wrong name : for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men ; that is, to make us ashamed of that which is good.\* But if he was not himself audacious, he would never attempt to do as he does : but let us still resist him ; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. “The wise shall inherit glory,” said Solomon, “but shame shall be the promotion of fools.” Prov iii. 35.

*Faith.* I think we must cry to him, for help against Shame, that would have us be valiant for truth upon the earth.

\* Christian experiences perfectly agree in regard to shame. No one ever set out for glory, but he was attacked by shame in the way. Giving way to shame, prevents much glory being brought to our Jesus, who is not ashamed to call us brethren. Heb. ii. 11. Alas ! we are prone to be ashamed of Christ, of his words, and of his ways, which should be our greatest glory. O let us cry for more boldness for Christ, our best friend, that shame may hide its pitiful head, and skulk away from us as our greatest enemy.

Asham'd of Jesus ! yes we may,  
When we've no sin to wash away,  
No tears to wipe, no joys to crave,  
Or no immortal soul to save.



*Chr.* You say true : but did you meet nobody else in that valley ?

*Faith.* No, not I, for I had sunshine all the rest of the way through that, and also through the valley of the Shadow of Death.

*Chr.* It was well for you ; I am sure it fared far otherwise with me : I had for a long season, as soon as almost I entered into that valley, a dreadful combat with that foul fiend Apollyon ; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces : for as he threw me, my sword flew out of my hand ; nay, he told me he was sure of me ; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over : but at last day brake, and the sun arose, and I went through that which was behind with far more ease and quiet.



## CHAPTER XII.

*The picture of an empty professor accurately drawn in the character of Talkative, son of Mr. Say-well, of Prating-Row.*

MOREOVER I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man, whose name is Talkative, walking at a distance besides them ;\* for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner :

Friend, whither away ? are you going to the heavenly country ?

*Talk.* I am going to the same place.

*Faith.* That is well ; then I hope we may have your good company.

*Talk.* With a very good will, will I be your companion.

*Faith.* Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

*Talk.* To talk of things that are good, to me is very acceptable, with you or with any other ; and I am glad that I have met with those that incline to so good a work ; for, to speak the truth, there are but few that care thus to spend their time as they are

\* There is a great difference between having notions in the head, and being able to talk of doctrines of grace, and experiencing the grace and power of those doctrines in the heart. Look to yourselves. 2 John, 8.

in their travels ; but choose much rather to be speaking of things to no profit : and this hath been a trouble to me.

*Faith.* That is indeed a thing to be lamented : for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven ?

*Talk.* I like you wonderful well, for your sayings are full of conviction :—and, I will add, what things are so pleasant, and what so profitable, as to talk of the things of God ?

What things so pleasant ? that is, if a man hath any delight in things that are wonderful : for instance, if a man doth delight to talk of the history or the mystery of things ; or if a man doth love to talk of miracles, wonders, or signs,—where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture ?

*Faith.* That's true : but to be profited by such things in our talk be our chief design.

*Talk.* That is it that I said ; for to talk of such things is most profitable : for by so doing a man may get knowledge of many things ; as, of the vanity of earthly things, and the benefit of things above. Thus in general : but more particularly, by this a man may learn the necessity of the new birth ; the insufficiency of our works ; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like ; by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.\*

*Faith.* All this is true, and glad am I to hear these things from you.

*Talk.* Alas ! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life ; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

*Faith.* But, by your leave, heavenly knowledge of these is the gift of God : no man attaineth to them by human industry, or only by the talk of them.

*Talk.* All that I know very well : for a man can receive nothing except it be given him from heaven ; all is of grace, not

\* Is not here the very standard of orthodoxy ? Hence observe, a mere professor may learn, like a parrot, to talk of sound doctrines, and may have a sound judgment concerning them ; while his heart is rotten, as to any experience of them, love to them, and the power and influence of them upon his affections and his life. Many own Christ for their master now, whom as their Judge he will condemn hereafter.

of works : I could give you an hundred scriptures for the confirmation of this.

Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

*Talk.* What you will : I will talk of things heavenly, or things earthly ; things moral, or things evangelical ; things sacred, or things profane ; things past, or things to come ; things foreign, or things at home ; things more essential, or things circumstantial ; provided that all be done to our profit.

Now did Faithful begin to wonder ; and stepping to Christian (for he walked all this while by himself) he said to him, but softly, What a brave companion have we got ! surely this man will make a very excellent pilgrim.

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile with this tongue of his twenty of them who know him not.

*Faith.* Do you know him then ?

*Chr.* Know him ? yes, better that he knows himself.

*Faith.* Pray what is he ?

*Chr.* His name is Talkative ; he dwelleth in our town ; I wonder that you should be a stranger to him ; only I consider that our town is large.

*Faith.* Whose son is he ? and whereabouts doth he dwell ?

*Chr.* He is the son of one Say-well, he dwelt in Prating-row ; and is known, of all that are acquainted with him, by the name of Talkative in Prating-row ; and, notwithstanding his fine tongue, he is but a sorry fellow.\*

*Faith.* Well, he seems to be a very pretty man.

*Chr.* That is, to them that have not a thorough acquaintance with him ; for he is the best abroad, near home he is ugly enough : your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but very near more displeasing.

*Faith.* I am ready to think you do but jest, because you smiled.

*Chr.* God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him : this man is for any company, and for any talk ; as he talketh now with you, so will he talk when he is on the ale-bench ; and the more drink he hath in his crown, the more of these things he hath in his mouth : religion hath no place

\* Are we not forbid to speak evil of any man ? Titus iii. 2. Is not Christian guilty of this ? No ; for where the glory of God, and honor of the gospel is at stake, and there is danger of a brother's being deceived by a mere talkative, loose, wicked professor, here it is right, and the nature of things require it, that we should detect and expose such in a becoming spirit.



in his heart, or house, or conversation ; all he hath lieth in his tongue, and his religion is to make a noise therewith.\*

*Faith.* Say you so ? then I am in this man greatly deceived.

*Chr.* Deceived ! you may be sure of it : remember the proverb, "They say, and do not ;" but "the kingdom of God is not in word, but in power." Matt. xxiii. 3 ; 1 Cor. iv. 20. He talketh of prayer, of repentance, of faith, and of the new birth : but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad ; and I know what I say of him is the truth. His house is as empty of religion, as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin ; yea, the brute, in his kind serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him, (Rom. ii. 23, 24 :) it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him—"A saint abroad, and a devil at home." His poor family finds it so : he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him ; for fairer dealings they shall have at their hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his sons to follow his steps ; and if he finds in any of them a "*foolish timorousness*," (for so he calls the first appearance of a tender conscience,) he calls them fools, and block-heads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion that he has by his wicked life caused many to stumble and fall ; and will be, if God prevents not, the ruin of many more."†

*Faith.* Well, my brother, I am bound to believe you ; not only because you say you know him, but also because like a Christian you make your reports of men. For I cannot think that you speak those things of ill will, but because it is even so as you say.

\* Such professors there are now, as there always were. The blessed cause is wounded by them, and the most glorious truths through them are brought into contempt. There is more hurt to be got by them, than from the utterly ignorant and profane. Shun and avoid such.

† Read this and tremble, ye whose profession lies only on your tongue, but who never experienced the love and grace of Christ in your souls. O how do you trifle with the grace of God, and with the holy word of truth ! O what an awful account have you to give hereafter to a holy heart-searching God ! Ye true pilgrims of Jesus, read this, and give glory to your Lord, for saving you from resting in barren notions, and taking up with talking of truths ; and that he has given you to know the truth in its power, to embrace it in your heart, and to live and walk under its sanctifying influences. Who made you to differ ?

*Chr.* Had I known him no more than you, I might perhaps have thought of him as at the first you did: yea, had he received this report at their hands only, that are enemies to religion, I should have thought it had been a slander, (a lot that often falls from bad men's mouths, upon good men's names and professions:) but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend: the very naming of him among them, makes them blush, if they know him.

*Faith.* Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

*Chr.* They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part: "pure religion and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 22—27. This Talkative is not aware of: he thinks that *hearing* and *saying* will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves that at the day of doom men shall be judged according to their fruits, (Matt. xiii. 23;) it will not be said then, "Did you believe?" but "Werc you *doers*, or *talkers* only?"\* and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

*Faith.* This brings to my mind that of Moses, by which he described the beast that is clean, (Lev. xi.; Deut. xiv.)—he is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge! he cheweth upon the word; but he

\* Thought sinners are redeemed, and their sins washed away by the blood of Christ—though by faith they are fully justified, though the gift of God is eternal life, through Jesus Christ: yet none are partakers of these invaluable blessings, but those who have living faith in Christ. And this faith, which is the gift of God, manifests itself by its obedience to the will of God, and in bringing forth fruits to the glory of God. Therefore let no one deceive himself: for faith without works is dead, and a dead faith never begets living hope upon a risen Saviour: nor will it avail, when he shall appear as the Judge.

divideth not the hoof, he parteth not with the way of sinners ; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

*Chr.* You have spoken, for aught I know, the true gospel sense of those texts. And I will add another thing : Paul calleth some men, yea, and those great *talkers* too, “sounding brass and tinkling cymbals ;” that is, as he expounds them in another place, “things without life, giving sound.” 1 Cor. xiii. 1—3. “Things without life ;” that is, without the true faith and grace of the gospel ; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound, by their talk, be as it were the tongue or voice of an angel.

*Faith.* Well, I was not so fond of his company at first, but am as sick of it now. What shall we do to be rid of him ?

*Chr.* Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

*Faith.* What would you have me to do ?

*Chr.* Why, go to him, and enter into some serious discourse about the *power* of religion ; and ask him plainly, when he has approved of it, (for that he will,) whether this thing be set up in his heart, house, or conversation ?\*

Then Faithful stepped forward again, and said to Talkative, Come, what cheer ? how is it now ?

*Talk.* Thank you, well ; I thought we should have had a great deal of talk by this time.

*Faith.* Well, if you will, we will fall to it now ; and since you left it with me to state the question, let it be this : How doth the saving grace of God discover itself when it is in the heart of man ?

*Talk.* I perceive, then, that our talk must be about the *power* of things : well, it is a very good question, and I shall be willing to answer you : and take my answer in brief thus :—first, where the grace of God is in the heart, it causeth there a great outcry against sin.—Secondly,—

*Faith.* Nay, hold, let us consider of one at once : I think you should rather say, It shows itself by inclining the soul to abhor its sin.

\* Without this, all is empty notion, mere sound, and unavailing profession. Men only take up fancy for faith ; the form of godliness, instead of the power : and the old nature is dressed up in the specious appearance of new pretensions. True faith will ever shew itself by its fruits : a real conversion, by the life and conversation. Be not deceived : God is not mocked with the tongue, if the heart is not right towards him in love and obedience.



*Talk.* Why, what difference is there between crying out against, and abhorring of, sin?

*Faith.* Oh! a great deal. A man may cry out against sin, of policy, but he cannot abhor it, but by virtue of a godly antipathy against it: I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Gen. xxxix. 11—15. Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut, and naughty girl, and then falls to hugging and kissing it.

*Talk.* You lie at the catch, I perceive.

*Faith.* No, not I; I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?

*Talk.* Great knowledge of gospel mysteries.

*Faith.* This sign should have been first; but, first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. 1 Cor. xiii. Yea, if a man have all knowledge, he may yet be nothing, and so, consequently, be no child of God. When Christ said, "Do ye know all these things?" and the disciples had answered, Yes,—he added, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "he that knoweth his master's will, and doeth it not." A man may know like an angel, and yet be no Christian: therefore your sign of it is not true. Indeed, to *know*, is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There are therefore two sorts of knowledge: knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; hut without the other, the true Christian is not content: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Psal. cxix. 34.

*Talk.* You lie at the catch again; this is not for edification.

*Faith.* Well, if you please, propound another sign how this work of grace discovereth itself where it is.

*Talk.* Not I; for I see we shall not agree.

*Faith.* Well, if you will not, will you give me leave to do it?

*Talk.* You may use your liberty.

*Faith.* A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesns Christ. Mark xvi. 16; John xvi. 8, 9; Rom. vii. 24. This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. Psal. xxxviii. 18; Jer. xxxi. 19; Matt. v. 6; Acts iv. 12; Gal. i. 15, 16; Rev. xxi. 6. Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace: because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered:—1. By an experimental confession of his faith in Christ.—2. By a life answerable to that confession; to wit, a life of holiness: heart-holiness, family-holiness (if he hath a family,) and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that in secret; to suppress it in his family, and to promote holiness in the world: not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word.\* Psal. l. 23. Ezek. xx. 43. Matt. v. 8. John xiv. 15. Rom. x. 9, 10. Phil. iii. 17—20. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

*Talk.* Nay, my part is not now to object, but to hear: let me therefore have your second question.

*Faith.* It is this: Do *you* experience this first part of the description of it; and doth your life and conversation testify the same? or standeth your religion in *word* or *tongue*, and not in

\* This, and this only, is what will evidence that we are real disciples of Christ, honor his name and his truths, and recommend his religion in the world. Without this power of godliness, we have only a name to live, while we are dead to the power of the gospel. Examine yourself: look to your ways.

*deed and truth?* Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he who commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation, and all my neighbors tell me I lie, is great wickedness.\*

Then Talkative at first began to blush; but recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken: this kind of discourse I did not expect; nor am I disposed to give an answer to such questions; because I count not myself bound thereto, unless you take upon you to be a *catechiser*; and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?†

*Faith.* Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, &c. will stand together. The proverb is true of you, which is said of a harlot, to wit, that "she is a shame to all women;" so you are a shame to all professors.

*Talk.* Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholic man, not fit to be discoursed with: and so, adieu.‡

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life; but he is gone, as I said: let him go, the loss is no man's but his own: he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot

\* Blessed, faithful dealing! O that it was more practised in the world and in the church! How then would vain talkers be detected in the one, and driven out of the other!

† Heart-searching, soul-examining, and close-questioning of the conduct of life, will not do with talkative professors. Ring a peal on the doctrines of grace, and many will chime in with you! but speak closely how grace operates upon the heart, and influences the life to follow Christ in self-denying obedience, they cannot bear it: they are offended with you, and will turn away from you, and call you legal.\*

‡ Where the heart is rotten, it will ward off conviction, turn from a faithful re-prover, condemn him, and justify itself. Faithful dealing will not do for unfaithful souls. Mind not that, but be faithful to the truth.



in your company: besides, the apostle says, "From such withdraw thyself"

*Faith.* But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood if he perish-eth.\*

*Chr.* You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many as it doth: for there are these talkative fools, whose religion is only in words, and are debauched and vain in their conversation, that, being so much admitted into the fellowship of the godly, do puzzle the world, blemish christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they be either made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say—

"How Talkative at first lifts up his plumes?  
How bravely doth he speak! How he presumes  
To drive down all before him! But so soon  
As Faithful talks of heart-work, like the moon  
That's past the full, into the wane he goes:  
And so will all but he that heart-work knows."

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise no doubt have been tedious to them: for now they went through a wilderness.†



### CHAPTER XIII.

*Persecution exhibited, in the treatment of Christian and Faithful in Vanity Fair.*

Now when Christian and Faithful were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and spied one coming after them, and he knew him. Oh! said Faithful to his brother, Who comes yonder? Then Christian looked, and

\* Mind this. These are right principles to act from, and right ends to have in view, in faithful reproving, or aiming to convict our fellow-sinners. Study and pursue these.

† Spiritual observations and conferences on past experiences, are very enlivening to the soul. They very often change the wilderness of dejection into a garden of delights; and so beguile the weary steps of pilgrims through tedious paths. O Christians, look more to Christ, and talk more to each other of his love to you, and dealings with you.

said, It is my good friend Evangelist. Aye, and my good friend too, said Faithful; for it was he that set me in the way to the gate. Now as Evangelist came up unto them, he thus saluted them:

Peace be with you, dearly beloved; and peace be to your helpers.

*Chr.* Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labors for my eternal good.

And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!\*

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?†

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day. I say, right glad am I of this thing, and that for my own sake and your's. I have sowed and you have reaped; and the day is coming, when "both he that sowed and they that reaped shall rejoice together;" that is, if you hold out; "for in due time ye shall reap, if you faint not." John iv. 36. Gal. vi. 9. The crown is before you, and it is an uncorruptible one; "so run, that you may obtain it." Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them; "hold fast therefore that you have, let no man take your crown:" (1 Cor. iv. 24—27. Rev. iii. 1.) you are not yet out of the gun-shot of the devil: "you have not resisted unto blood, striving against sin:" let the kingdom be always before you, and believe steadfastly concerning things that are invisible: let nothing that is on this side the other world get within you: and, above all, look well to your own hearts, and to the lusts thereof, for they are "deceitful above all things, and desperately

\* A sincere and cordial love for gospel ministers, under a sense of their being made instrumental to our soul's profit, is a sure and a blessed sign of a pilgrim's spirit.

† To inquire after the concerns and prosperity of the soul, should always be the business of faithful ministers of Christ: but is not this sadly neglected? O how often do ministers visit and depart, without close experimental converse with their people! Hence both suffer present loss, and much harm is the consequence.

wicked :” set your faces like a flint ; you have all power in heaven and earth on your side.\*

Then Christian thanked him for his exhortation ; but told him withal, that they would have him speak further to them for their help the rest of the way ; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth :

My sons, you have heard in the words of the truth of the gospel, that “you must through many tribulations enter into the kingdom of heaven.” And again, that “in every city, bonds and afflictions abide on you ;” and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow : for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town, that you will by and by see before you ; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you ; and be you sure that one or both of you must seal the testimony which you hold with blood : but “be you faithful unto death, and the King will give you a crown of life.” He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow, not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men ; and “commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.”†

Then I saw in my dream that, when they were got out of the wilderness, they presently saw a town before them ; the name of that town is Vanity ; and at that town there is a fair kept, called Vanity Fair : it is kept all the year long : it beareth the name of Vanity Fair, because the town where it is kept is “lighter than vanity,” and also, because all that is there sold, or that cometh

\* \* Here is a blessed word of encouragement, of warning and of exhortation, to be steadfast in faith, joyful in hope, watchful over our hearts, and to abound in the work of the Lord. All this is constantly necessary for pilgrims. Faithful ministers will give advice, and pilgrims will be thankful for such.

† Woe unto them that fold their hands, and fall asleep in strong confidence. You see what hard work yet lay before these pilgrims. Let us ever remember, this is not our rest. We must be pressing forward, fighting the good fight of faith, laboring to enter into that rest which remaineth for the people of God : looking diligently, lest we fail of the grace of God. Heb. xii. 5.



thither, is vanity. As is the saying of the wise, "All that cometh is vanity." Eccles. i. 2—14. ii. 17. xi. 8. Isaiah xl. 17.

This fair is no new-erected business, but a thing of ancient standing: I will shew you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving, by the path that the pilgrims made, that their way to their city lay through this town of Vanity, they contrived here to set up a fair; a fair, wherein should be sold all sorts of vanity; and that it should last all the year long: therefore, at this fair, are all such merchandise sold, as houses, lands, trades, places, honours, preferences, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not!

And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red color.\*

And as in other fairs of less moment, there are several rows and streets under their proper names, where such wares are vended, so here likewise you have the proper places, rows, streets, (viz. countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain row, the French row, the Italian row, the Spanish row, the German row, where several sorts of vanities are to be sold. But as in other fairs some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat.†

Now, as I said, the way to the Celestial City lies just through the town where this lusty fair is kept: and he that will go to the City, and yet not go through this town "must needs go out of

\* A just description of this wicked world. How many, though they profess to be pilgrims, have never yet set one foot out of this fair; but live in it all the year round! They walk according to the course of this world. Eph. ii. 2. For the God of this world hath blinded their mind. 1 Cor. iv. 4. You cannot be a pilgrim, if you are not delivered from this world and its vanities; for if you love the world, if it has your supreme affections, the love of God is not in you. 1 John ii. 15. You have not one grain of faith in Jesus.

† The doctrine of the church of Rome. It is much to be wished, that the vile presumption of man's bartering with God, and purchasing a title, to heaven, by his performing terms and conditions of salvation, meriting heaven by his good works, and procuring justification by his own obedience, to the exalting his pride, and the debasing the work and glory of Christ, was totally rejected by us. But alas! these proud, unscriptural notions too much prevail.

the world." The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too : yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities ; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town : yea, because he was such a person of honor, Beelzebub had had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One, to cheapen and buy some of his vanities ; but he had no mind to the merchandise, and therefore left the town without laying out so much as one farthing upon these vanities. Matt. iv. 8, 9. Luke iv. 5—7. This, fair therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did ; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them : and that for several reasons : for,

First, The pilgrims were clothed with such kind of raiment, as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them : some said they were fools ; (1 Cor. iv. 9, 10.) some, they were bedlams ; and some, they were outlandish men.

Secondly, And, as they wondered at their apparel, so they did likewise at their speech ; for few could understand what they said : they naturally spoke the language of Canaan ; but they that kept the fair, were the men of this world : so that from one end of the fair to the other, they seemed barbarians each to the other.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares : they cared not so much as to look upon them : and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity ; (Psal. cxix. 37.) and look upwards, signifying, that their trade and traffic was in heaven.

One chanced, mockingly, beholding the carriages of the men, to say unto them, "What will ye buy ?" but they looking gravely upon him, said, We "buy the truth ?"\* (Prov. xxiii. 29.) At that, there was an occasion taken to despise the men the more :

\* An odd reply. What do they mean ? That they are neither afraid nor ashamed to own, what was the one object of their soul's pursuit. The Truth, understand hereby, that the whole world, which lieth in wickedness, suffer themselves to be deceived by a lie, and are under the delusion of the father of lies. In opposition to this, all believers in Christ are said to be of the truth. 1 John iii. 19. They know and believe that capital truth with which God speaks from heaven, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. This truth, that Jesus is the Son of God, and our only Saviour, lies at the foundation of all

some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last, things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem; (Heb. xi. 13—16.) and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to stop them in their journey; except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or else such as came to put all things into confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men in the fair.\* Therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them. But the men being patient, and "not rendering railing for railing, but contrariwise blessing," and giving good words for bad, and kindness for injuries done, some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort, for their continual abuses done by them to the men: they therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them, that they seemed confederates, and should be made partakers of their misfortune. The others replied, that, for aught they could see, the men were quiet and sober, and intended no body any harm: and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on

their hope: and to get more acquainted with him, is the grand object of their pursuit. For this the world hates them; and Satan, who is an enemy to this truth, stirs up the world against them. "For (says our Lord) they are not of the world, even as I am not of the world." John xvii. 16.

\* If we possess nothing to distinguish us from the rest of the world, which lieth in wickedness, and for which they will hate and despise us, we have no reason to conclude that we are new creatures in Christ Jesus. If we are Christ's, we must become fools for Christ, and be counted as mad by those who know not Christ; for if alive to Christ, we shall be crucified to the world. "Woe be unto you, if all men speak well of you," saith Christ. Luke vi. 26.



both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another.\* Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it† won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then they were remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind, what they had heard from their faithful friend Evangelist, and were the more confirmed in their ways and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment; but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The Judge's name was Lord Hate-good; their indictment was one and the same in substance, though somewhat varying in form; the contents whereof was this:

“That they were enemies to, and disturbers of, their trade; that they had made commotions and divisions in the town, and had won

\* It is common for the world to be divided in their opinions about pilgrims. A Christian conduct and behaviour will put to silence the gainsaying of some wicked men; and sometimes win others to become followers of Christ. O pilgrims, look well to your spirit, temper, and conduct towards the men of this world, who keep vanity fairs all the year.

† It is acting in the spirit and temper of Christ, that will gain adversaries over to him; whereas a contrary spirit is a dishonor to Christ, a reproach to his cause, never did good to others, nor left the soul in the solid possession of the peace of God.

a party to their own most dangerous opinions, in contempt of the law of their prince.”\*

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had aught to say for their lord the king, against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank: they were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him?

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honorable bench, that he is—

*Judge.* Hold, give him his oath.

So they swear him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doeth all that he can to possess all men with certain of his disloyal notions, which he in the general calls “*principles of faith and holiness*.” And, in particular, I heard him once myself affirm, that christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then said the judge unto him, Hast thou any more to say?

*Envy.* My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will despatch him, I will enlarge my testimony against him.—So he was bid to stand by.†

\* You see your calling, brethren. Has no such indictment been ever brought against you? Then it is to be feared, what Pharaoh said to the Israelites may be said to you: Ye are idle, ye are idle, in the ways of the Lord; ye want love to his name, fervency for his truth, and zeal for his glory, and the good of precious souls.

† The spirit of wisdom asks, “Who is able to stand before envy?” Prov. xxvii. 4. Envy is the very temper of the devil. It is natural to us all. But why should the children of this world envy God’s children? for they are strangers to the spiritual good things they enjoy. They neither seek them, nor care for them, but laugh and deride them. Herein the very spirit of Satan is manifest. He envied Christ, being the Son of God: he stirred up Judas to betray him, and the Jews for envy delivered him; (Matt. xxvii. 18:) and the same spirit works in all the children of Satan against the children of God.

Then they called Superstition, and bid him look upon the prisoner: they also asked, what he could say for their lord the king against him? Then they swore him; so he began:

My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God. Which saying of his, my lord, your lordship very well knows, what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally will be damned; and this is that which I have to say.\*

Then was Pickthank sworn, and bid say what he knew in behalf of their lord the king, against the prisoner at the bar.

My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoken; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honorable friends, whose names are the Lord Oldman, the Lord Carnal-delight, the Lord Luxurious, the Lord Desire-of-vain-glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said, moreover, that if all men were of his mind, if possible there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like villifying terms, with which he hath bespattered most of the gentry of our town.†

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

*Faith.* May I speak a few words in my own defence?

*Judge.* Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see

\* Superstition, or false devotion, is a most bitter enemy to Christ's truths and to his followers. This fellow's evidence is true; for as the lawyers said of Christ's doctrine, "Master, thus saying, thou reproachest us also. Luke xi. 45. So false worshippers, who rest in forms, and rites, and shadows, are stung to the quick at those who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Such a conduct pours the utmost contempt upon all the doctrines and superstitions of carnal men.

† As soon as the poor sinner says, "O Lord our God, other lords besides thee have had the dominion over me; but by thee alone will I make mention of thy name. Isa. xxvi. 13." Your officious Pickthanks are always ready to bear testimony against him: and a blessed testimony this is, it is well worth living to gain, and dying in the cause of. If we are real disciples of Christ, the world will hate us for his sake. John vii. 7.



our gentleness towards thee, let us hear what thou vile renegade hast to say.

*Faith.* I say then, in answer to what Mr. Envy hath spoken, I never said aught but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not be profitable to eternal life.

As to what Mr. Pickthank hath said, (say I avoiding terms, as that I am said to rail, and the like,) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell than in this town and country; and so the Lord have mercy upon me.\*

Then the judge called to the jury (who all this while stood by to hear and observe,) Gentlemen of the jury, you see this man, about whom so great an uproar hath been made in this town: you have also heard, what those worthy gentlemen have witnessed against him; also you have heard his reply and confession; it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. Exod. i. There was an act also made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into the fiery furnace. Dan. iii. There was also an act made in the days of Darius, that whoso for some time called upon any God but him should be cast into the lion's den. Dan. vi. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh;—his law was made upon suspicion, to prevent mischief, no crime yet being apparent; but here is a crime

\* This is the Christian's plea and his glory: While he knows, the tender mercies of the wicked are cruel, (Prov. xii. 10;) yet he also knows that the merciful kindness of the lord is great, and the truth of the Lord endureth for ever. Psa. cxvii. 2.

apparent. For the second and third;—you see he disputeth against our religion; and for the treason he hath confessed he deserveth to die the death.

Then went the jury out, whose names were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves,—Mr. Blindman, the foreman, said, I see clearly, that this man is an heretic. Then said Mr. No-good, away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death.\* And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after they had stoned him with stones, they pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who, so soon as his adversaries had despatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but He that overrules all things, having the power of their rage in his own hand, so brought it about that Christian for that time escaped them, and went his way.

\* A blessed verdict! well worthy of every pilgrim to obtain. Reader, do you profess to be one? See then that you study to act so as to gain such a verdict from such a jury! and then be sure that Christ will pronounce, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. xxv. 21.

And as he went he sung : saying,

“ Well, Faithful, thou hast faithfully profest  
Unto thy Lord, of whom thou shalt be blest :  
When *faithless* ones, with all their vain delights,  
Are crying out under their hellish plights :  
Sing Faithful, sing, and let thy name survive ;  
For though they kill'd thee, thou art yet alive.”



#### CHAPTER XIV.

*Christian meets with another excellent companion in Hopeful—  
Dialogues between them, By-ends, Money-love, and Demas.*

Now I saw in my dream that Christian went not forth alone ; for there was one whose name was Hopeful, (being so made by the beholding of Christian and Faithful, in their words and behaviour in their sufferings at the fair,) who joined himself unto him ; and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage.\* This Hopeful also told Christian, that there were many more of the men in the fair, that would take their time and follow after.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends : so they said to him, What countryman, Sir ? and how far go you this way ? He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

From Fair-speech ! said Christian : is there any good that lives there ? Prov. xxvi. 23.

Yes, said By-ends, I hope.

Pray, Sir, what may I call you ? said Christian.

*By-e.* I am a stranger to you, and you to me : if you be going this way, I shall be glad of your company ; if not, I must be content.

This town of Fair-speech, said Christian, I have heard of, and as I remember, they say it is a wealthy place.

\* I have often recorded it with thankfulness, (observes the Rev. Mr. Mason,) that though in the dreary day of my pilgrimage, the Lord hath taken away a dear and faithful Christian friend, yet he has always raised up another. A very great blessing this, for which Christians can never be thankful enough.



*By-e.* Yes, I will assure you that it is; and I have very many rich kindred there.

*Chr.* Pray who are your kindred there, if I may be so bold?

*By-e.* Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name; also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

*Chr.* Are you a married man?

*By-e.* Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honorable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide:—Secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.\*

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind, that this is one By-ends, of Fair-speech; and if it be, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr. By-ends, of Fair-speech?

*By-e.* This is not my name; but indeed it is a nick-name that is given me, by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

*Chr.* But did you never give an occasion to men to call you by this name!

\* Is not this too much the case with professors of this day? The Spirit of truth says, "All who live godly in Christ Jesus, shall suffer persecution." 2 Tim. iii. 2. But how many act as if they had found the art of making the Spirit of truth a liar? for they can so trim and shape their conduct, as they vainly think, to follow Christ, and yet to keep in with the world which is at enmity against him. A most fatal, soul-deceiving error!

*By-e.* Never, never! the worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was; and my chance was to get thereby. But if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.\*

*Chr.* I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

*By-e.* Well, if you will thus imagine, I cannot help it: you will find me a fair company-keeper, if you will still admit me your associate.

*Chr.* If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own Religion in his rags, as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

*By-e.* You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

*Chr.* Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me; even go by myself, until some overtake me that will be glad of my company.†

Then I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends, and behold, as they came up with him, he made them a very low congee; and they also gave him a compliment. The men's names were, Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these

\* How artful, how delusive, are the reasonings of such men. O beware of this spirit. In opposition to this, watch and pray earnestly, that ye may not be double-minded, but sincere until the day of Christ.

† Mind how warily these pilgrims acted towards this deceitful professor. They did not too rashly take up an ill opinion against him; but when they had full proof of what he was, they did not hesitate one moment, but dealt faithfully with him, and conscientiously withdrew from him. Love should always move slowly in receiving a report, but ever deal faithfully when it is plain that men are not what they profess to be.

four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

*By-e.* They are a couple of far countrymen, that after their mode are going on pilgrimage.

*Money.* Alas! why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are going on pilgrimage.

*By-e.* We are so indeed: but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

*Save.* That's bad: but we read of some that are righteous over-much, and such men's rigidity prevails with them to judge and condemn all but themselves; but I pray, what and how many were the things wherein you differed?

*By-e.* Why they, after their headstrong manner, conclude, that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far, as the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sun-shine, and with applause.\*

*Hold.* Ay, and hold you there still, good Mr. By-ends: for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay while the sun shines; you see how the bee lieth still in winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain and sometimes sun-shine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for

\* Notwithstanding By-ends could be reserved and upon his guard with faithful pilgrims, yet he can speak out boldly to those of his own spirit and character. O the treachery of the desperate wicked heart! Who can know it? No one, but the heart-searching God.



his sake? Abraham and Solomon grew rich in religion. And Job says that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

*Save.* I think that we are all agreed in this matter, and therefore there needs no more words about it.

*Money.* No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason, (and you see we have both on our side,) neither knows his own liberty, nor seeks his own safety.

*By-e.* My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister or a tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before,—may he not use this means to attain his end, and yet be a right honest man?

*Money.* I see the bottom of your question; and, with these gentlemen's good leave, I will endeavor to shape you an answer. And first, to speak to your question, as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering some of his principles: for my part, I see no reason but a man may do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why;

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence; so then he may get it if he can, making no question for conscience' sake

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for the complying with the temper of his people by deserting, to serve them, some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment; and so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby,

be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *tradesman* you mentioned; suppose such an one to have but a poor employ in the world; but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these is a good and profitable design.\*

This answer, thus made by this Mr. Money-love to Mr. By-end's question, was highly applauded by them all; wherefore they concluded upon the whole that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with this question as soon as they overtook them: and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them: but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short salutation Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, (John vi.) how much more is it abominable

\* Here is worldly wisdom, infernal logic, and the sophistry of Satan. We hear this language daily from money-loving professors, who are destitute of the power of faith, and the reasoning of godliness. But in opposition to all this, the Holy Ghost testifies, "the love of money is the root of all evil," (1 Tim. vi. 10,) "and a covetous man is an idolater." Col. iii. 5. Hear this and tremble, ye avaricious professors. Remember, ye followers of the Lamb, ye are called to let your conversation be without covetousness. Heb. xiii. 5. Your Lord testifies, ye cannot serve God and mammon. Luke xvi. 13.

to make of him and religion a stalking horse, to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them, but by becoming circumcised, they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking horse they made use of to come at them. Read the whole story, Genesis xxiv. 22—24.

The hypocritical Pharisees were also of this religion; long prayers were their pretence: but to get widows' houses was their intent, and greater damnation was from God their judgment. Luke xx. 46, 47.

Judas the devil was also of this religion: he was religious for the bag, that he might be possessed of what was therein; but he was lost, a cast a-way, and the very son of perdition.

Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was accordingly. Acts viii. 18—23.

Neither will it go out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same.—To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.—Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And, if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire.\*

\* Here see the blessedness of being mighty in the scripture, and the need of that exhortation, "Let the word of Christ dwell in you richly." Col. iii. 16. For the word of God is quick and powerful, and sharper than a two-edged sword, it pierces through all the subtle devices of Satan, and the cunning craftiness of carnal professors, and divideth asunder the carnal reasonings of the flesh, and the spiritual wisdom which cometh from above.



Then Christian and Hopeful outwent them again, and went till they came to a delicate plain, called Ease; where they went with much content: but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas, (gentlemanlike) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

*Chr.* What thing so deserving as to turn us out of the way to see it?

*Demas.* Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.

Then said Hopeful, Let us go.

Not I, said Christian; I have heard of this place before now, and how many have been slain there; and besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.\*

Then Christian called to Demas, saying, Is not the place dangerous? hath it not hindered many in their pilgrimage?

*Demas.* Not very dangerous, except to those that are careless.—But withall he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

*Hope.* I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

*Chr.* No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, but will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned, for thine own turning aside, by one of his Majesty's judges; (2 Tim. iv. 10.) and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside,

\* See the value of a faithful friend. But how few act so faithfully? How few professors will bear it? What! hold a man back from getting money? O how few are aware that covetousness is idolatry? and attend to our Lord's double caution, "Take heed, and beware of covetousness." Luke xii. 13.

our Lord the King will certainly hear thereof, and will there put us to shame, where we should stand with boldness before him.

*Demas* cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

*Demas.* Yes, my name is Demas; I am the son of Abraham.

*Chr.* I know you; Gehazi was your great grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. 2 King v. 20—27. Matt. xxvi, 14, 15. xxvii. 3—5. Assure thyself, that when we come to the King, we will tell him of this thy behavior. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.\*—Then sang Christian:

“By-ends and silver Demas did agree;  
One calls, the other runs, that he may be  
A sharer in his lucre; so these do  
Take up in this world, and no further go.”

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a *woman* transformed into the shape of a pillar. Here therefore they stood looking, and looking upon it; but could not for a time tell what they should make thereof: at last Hopeful spied written upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came and after a little laying of the letters together, he found the same to be this, “Remember Lot’s wife.” So he read it to his fellow; after which

\* Here you see the end of double-minded men, who vainly attempt to unite the love of money with the love of Christ. They go on with their art for a season, but the end makes it manifest what they were. Take David’s advice, “Fret not thyself because of evil doers.” Psalm xxxvii. 1. “Be not thou afraid when one is made rich, and the glory of his house is increased.” Psalm xlix. 16. But go thou into the sanctuary of thy God, read his word, and understand the end of these men.

they both concluded, that this was the pillar of salt into which Lot's wife was turned, for looking back with a covetous heart, when she was going from Sodom for safety. Gen. xix. 26. Which sudden and amazing sight gave them occasion of this discourse.

*Chr.* Ah, my brother, this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made like this woman, a spectacle for those that shall come after to behold.

*Hope.* I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference between her sin and mine? she only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.\*

*Chr.* Let us take notice of what we see here for our help for time to come: This woman escaped one judgment; for she fell not by the destruction of Sodom, yet she was destroyed by another, as we see, she is turned into a pillar of salt.

*Hope.* True, and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by such caution; so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to beware. Numb. xxvi. 9, 10. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way,) was turned into a pillar of salt; especially since the judgment which overtook her, did make her an example within sight of where they are: for they cannot but choose to see her, did they but lift up their eyes.

*Chr.* It is a thing to be wondered at, and it argueth that their hearts are grown desperate in that case; and I cannot tell whom to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eye-sight, and notwithstanding the kindness that he had show-

\* Such is the effect of the grace of God in the heart of a pilgrim; while on the one hand he sees many propensities of his evil nature to every sin which has been committed by others, and is grieved, he also confesses, that by no power of his own he is preserved, but ever gives all the glory to the God of all grace, by whose power alone he is kept from falling.—"Thou standest by faith, be not high-minded but fear." Rom. xi. 20.



ed them ; for the land of Sodom was now like the garden of Eden heretofore. Gen. xiii. 10—13. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, who shall sin in the sight, yea, and that too in despite, of such examples as are set continually before them, to caution them to the contrary, must be partakers of the severest judgment.

*Hope.* Doubtless thou hast said the truth ; but what a mercy is it, that neither thou, but especially I, am not made myself this example ! This ministereth occasion to us to thank God, to fear before him, and always to “remember Lot’s wife.”



## CHAPTER XV.

*Christian and Hopeful mistake their way, and fall into the hands of Giant Despair.*

I SAW then, that they went on their way to a pleasant river, which David the king called “the river of God ;” but John, “the river of the water of life.”\* (Psal. lxxv. 9 ; Ezek. xlvii. 1 ; Rev. xxii. 1.) Now their way lay just upon the bank of the river : here therefore, Christian and his companion walked with great delight : they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were green trees, for all manner of fruit ; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies ; and it was green all the year long. In

\* By this river, which is called “a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb,” (Rev. xxii. 1.) we may understand the clear and comfortable views with which they were favored of God’s love and grace. This river of God, this water of life, was clear as crystal : They could see in it God’s glory, shining in the face of Jesus Christ, and view their own faces in it to their inexpressible joy. This is the river, “the streams whereof make glad the city of God.” Psal. xlv. 4. The streams which flow from this river of love, are justification by faith in Christ, sanctification, and all joy and peace in believing, from the Spirit of Christ. All this these pilgrims now enjoyed, and all this every fellow-citizen of the saints are called to enjoy, in their pilgrimage to Zion. This river of life proceedeth out of the throne of God and the Lamb. For God hath chosen those (who have fled for refuge) in Christ, and blessed us with all spiritual blessings in him ; and they are all freely communicated to us out of Christ’s fulness. O how happy, peaceful and joyful are pilgrims, when the Spirit takes of the things of Christ, shows them to us, and blesses us with a constant sense of, and interest in the love of God, and salvation of Jesus !

this meadow they lay down and slept : for here they might lie down safely. (Psal. xxiii. ; Isa. xiv. 30.) When they awoke, they gathered again of the fruits of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang :

“Behold ye how those crystal streams do glide,  
To comfort pilgrims by the highway side.  
The meadows green, besides the fragrant smell,  
Yield dainties for them : And he that can tell  
What pleasant fruit, yea, leaves these trees do yield,  
Will soon sell all, that he may buy this field.”

So when they were disposed to go on (for they were not as yet at their journey's end,) they ate, and drank, and departed.

Now I beheld in my dream that they had not journeyed far but the river and the way for a time parted ; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels : so the souls of the pilgrims were much discouraged because of the way. (Numb. xxi. 4.) Wherefore still as they went on, they wished for a better way.\* Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it ; and that meadow is called By-path meadow.† Then said Christian to his fellow, If this meadow lieth along by our way-side let us go over into it. Then he went to the stile to see, and, behold, a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian ; here is the easiest going ; come, good Hopeful, and let us go over.‡

*Hope.* But how if this path should lead us out of the way ?

That's not likely, said the other. Look, doth it not go along by the way-side ?—So Hopeful, being persuaded by his fellow, went after him over the stile. When then were gone over, and were got into the path, they found it very easy for their feet ;

\* Pilgrims have their discouragements as well as their joys : yet they should take their way as they find it, sometimes rough, at others smooth ; they may at times be sorry to part with their comforts, and wish the way was smoother : so they did here. Lo, their wishes were answered ; but mark the consequences. Lord, lead me in the way everlasting !

† Beware of this by-path meadow, it is on the left hand. Oh how many are walking securely, confidently, and comfortably in it, while every step they take endangers their destruction. The transition into it is easy, for it lies close to the right way, only you must get over a stile ; that is, you must quit Christ's protection, trust in your own wisdom, and then you are in by-path meadow directly.

‡ Ah ! how easy are our eyes deceived, our hearts mistaken, and our feet perverted from the right way ! Shepherd of Israel, thou knowest, to err is human ; keep us from erring, guide us continually, and when we do stray, Lord reclaim us.

and withal, they looking before them, spied a man walking as they did, and his name was Vain-confidence: so they called after him, and asked him whither that way led? He said, to the Celestial gate.—Look, said Christian, did not I tell you so? by this you may see we are right: so they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that went behind lost the sight of him that went before.

He therefore that went before, (Vain-confidence by name,) not seeing the way before him, fell into a deep pit, (Isa. ix. 16.) which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.\*

Now Christian and his fellow heard him fall: so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten, in a most dreadful manner; and the waters rose amain.†

Then Hopeful groaned in himself, saying, “Oh that I had kept on my way!”

*Chr.* Who could have thought this path should have led us out of the way?

*Hope.* I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but you are older than I.

*Chr.* Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger: pray, my brother, forgive me; I did not do it of an evil intent.‡

*Hope.* Be comforted, my brother, for I forgive thee; and believe too, that this shall be for good.

\* “There is a way that seems right unto a man, but the end thereof are the ways of death.” Prov. xiv. 12. Vain confidence is this very way. O how easy do professors get into it; yea, pilgrims are prone also to take up with it, owing to that legality, pride, and self-righteousness, which work in their fallen nature, till cleansed by the blood of Jesus. See the end of it and tremble. For it leads to darkness and ends in death. Lord humble our proud hearts, and empty us of self-righteousness, pride and vain-confidence.

† Getting into by-path meadow, and walking in vain confidence, will surely bring on terrors, thunderings and lightnings from mount Sinai.

‡ Here see, that as Christians are made helpful, so also they are liable to prove hurtful to each other. But observe how grace works! it humbles, it makes the soul confess and be sorry for its misfortunes; here is no reviling one another, but a tender sympathy and feeling concern for each other. O the mighty power of that grace and truth which came by Jesus Christ! how does it cement souls in the fellowship of love!



*Chr.* I am glad I have with me a merciful brother: but we must not stand thus; let us try to go back again.

*Hope.* But, good brother, let me go before.

*Chr.* No, if you please, let me go first, that if there be any danger I may be first therein; because by any means we are both gone out of the way.

No, said Hopeful, you shall not go first; for your mind being troubled, may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, "Let thine heart be towards the highway; even the way that thou wentest turn again."\* (Jer. xxxi. 21.) But by this time the waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.

Neither could they with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there, till the day-break: but being weary, they fell asleep. Now there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair:† and it was in his grounds they were now sleeping. Wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say; for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle in a very dark dungeon, nasty and stinking, to the spirits of these two men. Here then they lay, from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were, therefore, here in evil case, and were far from friends and acquaintance. (Psal. lxxxviii. 8.) Now in

\* This is Christ: he is the way, the only way, the highway of justification and holiness.

† Sooner or later, Doubting Castle will be the prison, and Giant Despair the keeper of all those who turn aside from Christ, to trust in any wise in themselves. "God is a jealous God;" ever jealous of his own glory, and of the honor of his beloved Son.

this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.\*

Now Giant Despair had a wife, and her name was Diffidence : so when he was gone to bed, he told his wife what he had done ; to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, what he had best do further to them. So she asked what they were, whence they came, and whither they were bound—and he told her. Then she counselled him that when he arose in the morning, he should beat them without mercy. So when he arose, he getteth a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste : then he falls upon them, and beat them fearfully, in such sort that they were not able to help themselves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress : so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves : so when morning was come, he goes to them in a surly manner as before, and, perceiving them to be very sore with the stripes that he had given them the day before, he told them that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison : for why, said he, should you choose life, seeing it is attended with so much bitterness ? But they desired him to let them go. With that he looked ugly upon them ; and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes in sun-shiny weather fell into fits,) and lost for a time the use of his hand. Wherefore he withdrew, and left them as before to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no ; and thus they began to discourse :†

\* What ! so highly favored Christians in Doubting Castle ? Is it possible, after having travelled so far in the way of salvation, seen so many glorious things in that way, experienced so much of the grace and love of their Lord, and having so often proved his faithfulness, yet after all this to get into Doubting Castle. Surely it is not the will of God, but the effects of unbelief.

† See the working of despair. Where is now their faith in, love to, and dependence upon their Lord ? Alas ! all seems as at the last gasp. But observe, under their prevailing distress and black despondency, even when despair had almost made an end of them, they had a lucid interval when Giant Despair is seized with a fit, so that God's mercy is great : for says Paul, "we are perplexed, but not in despair." 2 Cor. iv. 1.

Brother, said Christian, what shall we do? The life that we now live is miserable? for my part, I know not whether it is best to live thus, or die out of hand; "my soul chooseth strangling rather than life," (Job vii. 15,) and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?\*

*Hope.* Indeed our present condition is dreadful, and death would be far more welcome to me, than thus for ever to abide: but yet let us consider; the Lord of the country to which we are going, hath said, "Thou shalt do no murder;" no, not to another man's person; much more then are we forbidden to take the giant's counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body: but, for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair: others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that at some time or other he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand.† I was a fool that I did not try to do it before; but however, my brother, let us be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother; so they continued together in the dark that day in their sad and doleful condition.

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there, he found them alive; and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed

\* Poor Christian! what! tempted to destroy thyself! Lord, what is man! But mark the truth of that word, "There hath no temptation taken you, but such as is common to man:" but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

† Perceive how a fit of despair robs a Christian of his courage, reason, and graces. But one single thought of the love, power, and grace of God in Christ, elevates the Christian's mind with hope.



his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but coming a little to himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no.—Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:

My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou couldst hear, or see, or feel, in the Valley of the Shadow of Death; what hardship, terror, and amazement, hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also the giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with that I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity fair, and wast neither afraid of the chain or cage, nor yet of bloody death; wherefore, let us, at least, to avoid the shame that becomes not a Christian to be found in, bear up with patience, as well as we can.\*

Now night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, They are sturdy rogues; they choose rather to bear all hardship than to make away with themselves. Then said she, Take them into the castle yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him: These, said he, were pilgrims as you are, once; and they trespassed in my grounds as you have done; and when I thought fit I tore them in pieces, and so within ten days I will

\* Here is the blessing of a hopeful companion. Here is excellent counsel. Let vain professors say what they may against experience, and looking back to past experiences: It is most certainly good and right so to do; not to encourage present sloth and presumption, but to excite fresh confidence of hope in the Lord. We have David's example, and Paul's word to encourage us to this; says David, "The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the uncircumcised Philistine." 1 Sam. xvii. 37. And says Paul, We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.—There, mind the alone object of faith and hope, and see the reasoning on past experiences of God's mercy; for it is he—"who delivers us from so great a death; and doth deliver, in whom we trust that he will yet deliver us." 2 Cor. i. 10.

do you ; get you down into your den again : and with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners ; and, withal, the old giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear ? said the giant ; I will therefore search them in the morning.

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.\*

Now a little before it was day, good Christian, as one half amazed, did break out in this passionate speech : What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty ! I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, that's good news, good brother, pluck it out of thy bosom and try.†

Then Christian pulled it out of his bosom, and began to try at the dungeon door : whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with this key opened that door also. After, he went to the iron gate, for that must be opened too, but that lock went very hard ; yet the key did open it. Then they thrust open the gate to make their escape with speed, but that gate as it opened, made such a cracking that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the

\* What ? Pray in custody of Giant Despair, in the midst of Doubting Castle, and when their own folly brought them there too ! Yes, mind this, ye pilgrims ; ye are exhorted, " I will that men pray every where, without doubting." 1 Tim. ii. 8. We can be in no place but God can hear, nor in any circumstance, but God is able to deliver from. And be assured when the spirit of prayer comes, deliverance is nigh at hand. So it was here.

† Precious promise ! The promises of God in Christ, are the life of faith, and the quickeners of prayer. O how oft do we neglect God's great and precious promises in Christ Jesus, while doubts and despair keep us prisoners ! So it was with these pilgrims ; they were kept under hard bondage of soul for four days. Hence see what it is to grieve the Spirit of God, and dread it. For he only is the Comforter. And if we cause him to withdraw his influence, who or what can comfort us ? Though precious promises are revealed in the word, yet we can get no comfort from them, but by the grace of the Spirit.

king's highway, and so were safe, because they were out of his jurisdiction.\*

Now when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the king of the Celestial Country, and seeks to destroy the holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger.† This done they sang as follows :

"Out of the way we went, and then we found  
What 'twas to tread upon forbidden ground;  
And let them that come after have a care  
Lest they, for trespassing, his pris'ners are,  
Whose Castle's Doubting, and whose name's Despair." }

\* Mind, though the Spirit works deliverance and brings comfort, yet it is by means of the word of promise; for as we depart from and dishonor God by unbelief, so we come back to, and honor him, by believing his word of grace to us through his beloved Son. In this way the Spirit brings deliverance.

† Recording our own observations, and the experience we have had of God's dealing with our souls, are made of special and peculiar use to our fellow Christians. But let us ever take heed of self-exalting; ever remembering that all Christian experience is to humble the soul, and exalt the Saviour. As here these two pilgrims, by their own folly, got into Doubting-Castle; so it was by faith in the promise that they escaped from it. This pillar was a memento to their shame, while it was a monument of God's free favor in Christ to them.

Reader! have you through unbelief been brought into *doubts*; and has the Lord in his great mercy sent deliverance to your soul? Keep then, your faith in continual exercise, while you take up the following lines :

Son of God, if thy free grace  
Again hath rais'd me up,  
Call'd me still to seek thy face;  
And given me back my hope:  
Still thy timely help afford,  
And all thy loving kindness show;  
Keep me, keep me, gracious Lord,  
And never let me go.  
  
By me, O my Saviour, stand,  
In sore temptation's hour,  
Save me with thine out-stretch'd hand,  
And shew forth all thy power;  
O be mindful of thy word;  
Thy all-sufficient grace bestow,  
Keep me, keep me, gracious Lord,  
And never let me go.  
  
Give me, Lord, a holy fear,  
And fix it in my heart;  
That I may when doubts appear,  
With timely care d-part;  
Sin be more than hell abhorr'd,  
Till thou destroy the tyrant foe;  
Keep me, keep me, gracious Lord,  
And never let me go.



## CHAPTER XVI.

*The Pilgrims entertained by the shepherds on the Delectable Mountains.*

THEY went then till they came to the Delectable Mountains ; which mountains belong to the Lord of that hill, of which we have spoken before : so they went up the mountains, to behold the gardens and orchards, the vineyards, and fountains of water ; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims when they stand to talk with any by the way,) they asked, "Whose Delectable Mountains are these ? and whose are the sheep that feed upon them ?"\*

*Shep.* The mountains are Emmanuel's Land, and they are within sight of his city ; and the sheep also are his, and he laid down his life for them.

*Chr.* Is this the way to the Celestial City ?

*Shep.* You are just in the way.

*Chr.* How far is it thither ?

*Shep.* Too far for any, but those that shall get thither indeed.†

*Chr.* Is the way safe or dangerous ?

*Shep.* Safe for those for whom it is to be safe ; "but transgressors shall fall therein." Hos. xiv. 9.

*Chr.* Is there in this place any relief for pilgrims, that are weary and faint in the way ?

*Shep.* The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers :"<sup>†</sup> Heb. xiii. 1, 2. therefore the good of the place is before you.

\* See the ups and downs, and sunshines and clouds, the prosperity and adversity, which Christians go through in their way to the promised land. Lately, these two pilgrims were bemoaning their state in Doubting Castle, under Giant Despair ; now they are come to Delectable Mountains, where all is clear, perfect, and joyful hope. So that God's word is now comfortably fulfilled upon them. See Isa. xlix. 9, 10, 11. "I will make all my mountains a way, and my highways shall be exalted," &c.

† O how many professors grow weary of the way, fall short, and fail of coming to the end ! Though the way appears too far, too strait, and too narrow for many who set out, and never hold out to the end ; yet, all who are begotten by the word of grace, and born of the Spirit of truth, being kept by the mighty power of God, through an exercise of living faith, unto eternal salvation, shall succeed. 1 Pet. i. 5.

I also saw in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer, as in other places,) as, Whence came you? and, How got you into the way? and by what means have you so persevered therein? for but few of them that begin to come hither, do show their faces on this mountain. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present.\* They said, moreover, We would that you should stay here awhile to be acquainted with us, and yet more to solace yourselves with the good of these Delectable mountains. They then told them that they were content to stay: so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful, to walk with them upon the mountains: so they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we show these pilgrims some wonders? So, when they had concluded to do it, they had them first to the top of an hill, called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed to pieces, by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, (2 Tim. ii. 17, 18,) as concerning the faith of the resurrection of the body? They answered, Yea. Then said the shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.†

Then I saw they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off:‡ which

\* Precious names! what is a pilgrim without knowledge? what is head-knowledge without heart-experience? And watchfulness and sincerity ought attend us every step. When these graces are in us and abound, they make delectable mountains indeed.

† Fine-spun speculations, and curious reasonings, lead men from simple truth and implicit faith into many dangerous and destructive errors. The word records many instances of such for our caution. Be warned to study simplicity and godly sincerity.

‡ It is well for us to be much on this mount. We have constant need of caution.

when they did, they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The shepherds then answered, Did you not see a little below these fountains, a stile that leads into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path, that leads directly to Doubting Castle, which is kept by Giant Despair, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he had left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Prov. xxi. 16. Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.\*

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of an hill, and they opened the door, and bid them look in. They looked in therefore, and saw that within, it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherds told them, This is a by-way to hell, a way that hypocrites go in at: namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Annanias, and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

*Shep.* Yea, and held it a long time too.

Paul takes the Corinthians up to this Mount Caution, and shows them what awful things have happened to professors of old; and he leaves this solemn word for us: "Wherefore let him who thinketh he standeth, take heed lest he fall." 1 Cor. x. 12.

\* Do we see others fall into perdition by the very same sins and follies from which God has reclaimed us: What must we resolve this into, but his superabounding mercy to us! And surely it is enough to make one's eyes gush out with tears, and to melt our hard hearts into fervent love, to look back upon the many singular instances of God's distinguishing favor to us. O call them to mind and be thankful.



*Hope.* How far might they go on in pilgrimage in their days, since they notwithstanding were thus miserably cast away?

*Shep.* Some further, and some not so far as these mountains.\*

Then said the pilgrims one to another, We had need to cry to the strong for strength.

*Shep.* Ah, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forward, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our prospective glass. The pilgrims then lovingly accepted the motion: so they had them to the top of an high hill, called Clear, and gave them the glass to look.

Then they essayed to look, but the remembrance of that last thing that the shepherds had showed them, made their hands shake; by means of which impediment, they could not look steadily through the glass;† yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:

“Thus by the shepherds secrets are reveal’d,  
Which from all other men are kept conceal’d;  
Come to the shepherds then, if you would see  
Things deep, things hid, and that mysterious be.”

When they were about to depart, one of the shepherds gave them *a note of the way*. Another of them bid them *beware of the flatterer*. The third bid them *take heed that they sleep not upon the enchanted ground*. And the fourth bid them good speed. So I awoke from my dream.

\* Thus we read of some being once enlightened, and having tasted of the heavenly gift, and were made partakers of the world to come. Heb. vi. It is hard to say how far, or how long a person may follow Christ, and because of unfaithfulness, yet fall away, and come short of the kingdom at last. This should excite to diligence, humility, and circumspection, ever looking to Jesus to keep us from falling.

† The glass of God's word of grace and truth, held up by the hand of faith to the eye of the soul. So Paul speaks: beholding as in a glass (the gospel) the glory of the Lord, &c. 2 Cor. iii. 18. But unbelieving doubts and fears will make the hand tremble, and the sight dim.

## CHAPTER XVII.

*The Pilgrims meet with Ignorance—the robbery of Little-Faith related—Christian and Hopeful caught in the net.*

AND I slept and dreamed again, and saw the same two pilgrims going down the mountains, along the highway towards the city. Now a little before these mountains on the left hand, lieth the country of Conceit,\* from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very brisk lad, that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going?

*Ignor.* Sir, I was born in the country that lieth off there a little on the left hand, and am going to the Celestial City.

*Chr.* But how do you think to get in at the gate? for you may find some difficulties there.

As other good people do, said he.

*Chr.* But what have you to show at that gate, that may cause that gate to be opened to you?

*Ignor.* I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.†

*Chr.* But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

*Ignor.* Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will

\* This country we were all born in; and are all by nature darkness. Some live long in the country of Conceit, and many end their days in it. Are you come out of it? So was Ignorance; but he breathed his native air. So long as any sinner thinks he can do any thing towards making himself righteous before God, his name is Ignorance, he is full of self-conceit, and destitute of the faith of Christ.

† Is it not very common to hear professors thus express themselves? Yes, and many who make a very high profession too; their hopes are plainly grounded upon what they are in themselves, and how they differ from their former selves and other sinners, instead of what Christ has made us, and what we are in Christ. But the profession of such is begun with an ignorant, whole, self-righteous heart, it is continued in pride, self-seeking, and self-exalting, and ends in awful disappointment. For such are called by our Lord thieves and robbers; they rob him of the glory of his grace, and the efficacy of his precious blood.

follow the religion of mine. I hope all will be well. And, as for the gate you talk of, all the world knows, that that is a great way off of our country. I cannot think that any men in all our parts do so much as know the way to it, nor need they matter whether they do or no; since we have, as you see, a fine pleasant green lane, that comes down from our country the nearest way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful whisperingly, "There is more hope of a fool than of him;" (Prov. xxvi. 12.) and said moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." Eccles. x. 2. What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good by him? Then said Hopeful,

"Let Ignorance a little while now muse  
On what is said, and let him not refuse  
Good counsel to embrace, lest he remain  
Still ignorant of what's the chiefest gain.  
God saith, those that no understanding have,  
Although he made them, them he will not save."

He further added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it."

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill. Matt. xii. 45; Prov. v. 22. Now good Christian began to tremble, and so did Hopeful his companion: yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face; for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor and damnable apostate."\* Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the

\* O beware of a light, trifling spirit, and a wanton behavior. It is often the forerunner of apostacy from God. It makes one tremble to hear those who profess to follow Christ in the regeneration, crying, What harm is there in this game, and the other diversion? They plainly discover what spirit they are got into. The warmth of love is gone, and they are become cold, dead, and carnal. O how many instances of these abound!



man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was this:—at the entering in at this passage, there comes down from Broad-way-gate, a lane, called Dead-man's lane; so called, because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there and slept: now there happened at that time to come down the lane from Broad-way-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, three brothers; and they espying Little-faith where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey. So they all came up to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor flee. Then said Faint-heart, "Deliver thy purse;" but he making no haste to do it, (for he was loth to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, "Thieves! thieves!" With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground; where he lay bleeding, as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself, who, getting up, made shift to scramble on his way.—This was the story.\*

*Hope.* But did they take from him all that ever he had?

*Chr.* No: the place where his jewels were, they never ransacked; so those he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending money. That which they got not, as I said, were jewels; also, he had a little odd money left, but scarce enough to bring him to his journey's end; (1 Pet. iv. 18.) nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive (for his jewels† he might not sell.) But beg and do

\* Where there is a faint heart in God's cause, and mistrust of God's truths, here will be guilt in the conscience, and a dead faith in the heart; and these rogues will prevail over, and rob such souls of the comforts of God's love and of Christ's salvation. O how many are overtaken by these in sleepy fits and careless frames, and plundered! Learn to be wise from the things others have suffered.

† By his jewels, we may understand those imparted graces of the Spirit, Faith, Hope, and Love. By his spending money, understand the sealing and earnest of the Spirit in his heart. 2 Cor. i. 22. Of this divine assurance and the sense of the peace and joy of the Holy Ghost, he was robbed, so, that though he still went on in the ways of the Lord, yet he dragged on but heavily and uncomfortably: and was not happy in himself. O how much evil and distress are brought upon us by neglecting to watch and pray!

what he could, "he went," as we say, "with many a hungry belly;" the most part of the rest of the way.

*Hope.* But is it not a wonder they got not from him his certificate by which he was to receive his admittance at the Celestial gate?

*Chr.* It is a wonder: but they got not that; though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide any thing, so it was more by good providence than by his endeavour, that they missed of that good thing.\* 2 Tim. i. 14; 2 Pet. ii. 9.

*Hope.* But it must needs be a comfort to him, that they got not his jewels from him?

*Chr.* It might have been great comfort to him, had he used it as he should; but they who told me the story, said, that he made but little use of it at all the rest of the way; and that, because of the dismay that he had in the taking away his money. Indeed he forgot it a great part of the rest of his journey; and, besides, when at any time it came into his mind, and he began to be comforted therewith; then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

*Hope.* Alas, poor man! this could not but be a great grief unto him?

*Chr.* Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart: I was told he scattered almost all the rest of the way, with nothing but doleful and bitter complaints: telling also to all who overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.†

*Hope.* But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

*Chr.* Thou talkest like one, upon whose head is the shell to this very day: for what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels

\* What was this good thing? His faith, whose author, finisher, and object is Jesus. And where he gives this gift of faith, though it be but little, even as a grain of mustard-seed, if exercised by the possessor, not all the powers of earth and hell can rob the heart of it.

† Here is a discovery of true, though it be but little faith. It mourns its loss of God's presence, and the comforts of his Spirit, and laments its folly for sleeping, when it should have been watching and praying. He that pines under the sense of the loss of Christ's love, has faith in his heart, and a measure of love to Christ in his soul; though he goes on his way weeping, yet he shall find joy in the end. Soul, be on thy watchtower, lest thou sleep the sleep of eternal death.

were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villainy of ten thousand thieves.

*Hope.* Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage; (Heb. xii. 16.) and that birthright was his greatest jewel: and, if he, why might not Little-faith do so too?

*Chr.* Esau did sell his birthright indeed, and so do many besides, and by so doing, exclude themselves from the chief blessing: as also that caitiff did: but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lust: "For I am at the point to die," said he, "and what good will this birthright do me?" Gen. xxv. 29—34. But Little-faith, though it was his lot to have but a *little* faith, was by his *little* faith kept from such extravagancies, and made to see and prize his jewels more, than to sell them as Esau did his birthright. You read not any where that Esau had faith, no, not so much as a *little*; therefore no marvel, if where the flesh only bears sway (as it will in that man where no faith is, to resist,) if he sells his birthright and his soul and all, and that to the devil of hell: for it is with such as it is with the ass, "who in her occasions cannot be turned away:" (Jer. ii. 24.) when their minds are set upon their lusts, they will have them, whatever they cost. But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them,) to fill his mind with empty things! Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but *little* of it, cannot do so. Here, therefore, my brother, is thy mistake.

*Hope.* I acknowledge it; but yet your severe reflections had almost made me angry.

*Chr.* Why! I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden



paths, with the shell upon their heads : but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

*Hope.* But Christian, these three fellows, I am persuaded in my heart, are but a company of cowards ; would they have run else, think you, as they did, at the noise of one that was coming on the road ? Why did not Little-faith pluck up a greater heart ? he might, methinks, have stood one brush with them, and have yielded, when there had been no remedy.

*Chr.* That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none ; and I perceived by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.\*

But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit ; who, if need be, will come to their aid himself, and his voice is as the roaring of a lion. 1 Pet. v. 8. I myself have been engaged as this Little-faith was ; and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave out a call, and in came their master : I would, as the saying is, have given my life for a penny ; but that, as God would have it, I was clothed with armor of proof. Ay, and yet though I was so harnessed, I found it hard work to quit myself like a man : no man can tell what in that combat attends us, but he that hath been in the battle himself.†

*Hope.* Well, but they ran you see, when they did but suppose that one Great-grace was in the way.

*Chr.* True, they have often fled, both they and their master, when Great-grace hath appeared ; and no marvel, for he is the King's champion : but, I trow, you will put some difference between Little-faith and the King's champion. All the King's sub-

\* Ah ! how easy is it to talk when enemies are out of sight ! We too often wax valiant in our own esteem, when we have constant need to humble ourselves under the mighty hand of God, knowing what mere nothings we are of ourselves. It makes a Christian speak tartly, when one sees self-exaltings in another. Paul frequently speaks thus, from warm zeal for Christ's glory, and strong love to the truth as it is in Jesus.

† Who can stand in the evil day of temptation, when beset with Faint-heart, Mistrust, and Guilt, backed by the power of their master Satan ? No one, unless armed with the whole armor of God : even then the power of such infernal foes makes it a hard fight to the Christian. But this is our glory, the Lord shall fight for us, and we shall hold our peace ; we shall be silent as to ascribing any glory to ourselves, knowing our very enemies are part of ourselves, and that we are more than conquerors over all these (only) through HIM who loved us. Rom. viii. 27.

jects are not his champions ; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did ? or that there should be the strength of an ox in a wren ? Some are strong, some are weak : some have great faith, some have little ; this man was one of the weak, and therefore he went to the wall.\*

*Hope.* I would it had been Great-grace, for his sake.

*Chr.* If it had been he, he might have had his hands full : for I must tell you, that though Great-grace is excellent good at his weapon, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it will go hard, but that they will throw up his heels : and when a man is down, you know, what can he do ?

Whoso looks well upon Great-grace's face shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat,) " We despaired even of life."† How did these sturdy rogues and their fellows make David groan, mourn, and roar ? Yea, Heman and Hezekiah too, though champions in their days, were forced to bestir them, when by these assaulted ; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do ; but, though some do say of him, that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle ; he is never out of hearing ; and if at any time they be put to the worst, he, if possible, comes in to help them : and of him it is said, " the sword of him that layeth at him cannot hold ; the spear, the dart, nor the harbergeon ; he esteemeth iron as straw, and brass as rotten wood : the arrow cannot make him flee, sling-stones are turned with him into stubble ; darts are counted as stubble ; he laugheth at the shaking of the spear." Job xli. 26—29. What can a man do in this case ? it is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable

\* Pray mind this, ye lambs of the flock, whose knowledge is small, and whose faith is weak : O never think the God ye believe in, the Saviour yc follow, is an austere master, who expects more from you than ye are able. When he calls for your service, look to him for strength ; expect all power and strength for every good work out of the fulness of Christ ; the more you receive from him, the more you will grow up in him, and be devoted to him.

† Now here you see what is meant by Great-grace, who is so often mentioned in this book, and by whom so many valiant things were done. We read, " With great power the apostles witnessed of the resurrection of Jesus." Why was it ? Because—" Great-grace was upon them all." Acts iv. 33. So you see all is of grace, from first to last, in salvation. If we do great things for Christ, yet not unto us, but unto the Great-grace of our Lord be all the glory.

things ; for “ his neck is clothed with thunder ; he will not be afraid as a grasshopper ; the glory of his nostrils is terrible ; he paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed men : he mocketh at fear, and is not affrighted, neither turneth he back from the sword ; the quiver rattleth against him, the glittering spear and the shield : he swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha ; and he smelleth the battle afar off, the thunder of the captains and the shoutings.” Job xxxix. 19—25.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled ; nor be tickled at the thought of our own manhood, for such commonly come by the worst when tried. Peter, of whom I made mention before, he would swagger, ay, he would ; he would, as his vain mind prompted him to say, do better, and stand more for his master than all men : but who so foiled and run down by those villains as he ?\*

When therefore we hear that such robberies are done on the King’s highway, two things becomes us to do : first, to go out harnessed, and to be sure to take a shield with us ; for it was for want of that, that he that laid so lustily at Leviathan, could not make him yield ; for, indeed, if that he wanted, he fears us not at all. Therefore he that had skill hath said, “ above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Eph. vi. 16.

It is good also that we desire of the King a convoy, that he will go with us himself. This made David rejoice when in the valley of the Shadow of Death ; and Moses was rather for dying where he stood, than to go one step without his God. Exod. xxxiii. 15. O my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us ? but without him “ the proud helpers fall under the slain.”† Psal. iii. 5—8 ; xxvii. 1—3 ; Isa. x. 4.

\* From this sweet and edifying conversation, learn not to think more highly of yourself than you ought to think ; but to think soberly, according to the measure of faith which God hath dealt to you. Rom. xii. 3. Now it is of the very essence of faith to lead us out of all self-confidence and vain vaunting. For we know not how soon Faint-heart, Mistrust, and Guilt, may spring up in us, and if not found in the exercise of faith, will rob us of our comforts, and spoil our joys.

† But how contrary to this, is the walk and conduct of some who profess to be pilgrims, and yet can wilfully and deliberately go upon the devil’s ground, and indulge themselves in carnal pleasures and sinful diversions ! Such evidently declare in plain language, that they desire not the presence of God, but that he should depart from them : but a day will come, which will burn as an oven, when such professors, if they repent not, shall become stubble, and be consumed by the fire of God.



I, for my part, have been in the fray before now ; and though, through the goodness of him that is best, I am, as you see, alive, yet I cannot boast of any manhood. Glad shall I be if I meet with no more such brunts ; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will deliver us from the next uncircumcised Philistines. Then sang Christian—

“Poor Little-Faith ! hast been among the thieves ;  
Wast robb’d : Remember this, whoso believes,  
And get more faith, then shall you victors be  
Over ten thousands, else scarce over three.”

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way,\* and seemed withal to lie as straight as the way which they should go ; and here they knew not which of the two to take, for both seemed straight before them ; therefore here they stood still to consider. And as they were thinking about the way, behold, a man of black flesh, but covered with a very light robe, came to them, and asked them, why they stood there ? They answered, They were a going to the Celestial City, but knew not which of these ways to take. “Follow me,” said the man, “it is thither that I am going.” So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it :—yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do ; and with that the white robe fell off from the black man’s back :—They then saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.†

Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers ? As is the saying of the wise man, so have we found it this day,

\* By this way and a way, it is plain the author means the way of self-righteousness, and ‘the way of the imputed righteousness of Christ. Whenever we turn aside to the former, we get out of the way to the city ; yea, we see by degrees the pilgrims’ faces were turned away from it, and they were entangled in the net of pride and folly.

† Luther was wont to caution against the white devil, as much as the black one ; for Satan transforms himself into an angel of light, and his ministers as ministers of righteousness. 2 Cor. xi. 14, 15. And how do they ruin souls ? By flattery, deceiving the ignorant, and beguiling the unstable. These are black men clothed in white.

“A man that flattereth his neighbor, spreadeth a net for his feet.” Prov. xxix. 5.

*Hope.* They also gave us a note of directions about the way, for our more sure finding thereof; but herein we have also forgotten to read, and have not kept ourselves from the “paths of the destroyer.” Here David was wiser than we; for saith he, “concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.” Psal. xvii. 4. Thus they lay bewailing themselves in the net. At last they spied a shining one\* coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them, whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is a flatterer, “a false apostle, that hath transformed himself into an angel of light.” 2 Cor. xi. 13, 14; Dan. xi. 32. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in the way again:—so he led them back to the way which they had left to follow the flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, if they had not a note of direction for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, If the shepherds did not bid them beware of the flatterer? They answered, Yes; but we did not imagine, said they, that this fine spoken man had been he. Rom. xvi. 17, 18.

\* By this shining one, understand the Holy Ghost, the leader and guide of all who believe. When they err and stray from Jesus the way, and are drawn from him as the Truth, the Spirit comes with his rod of conviction and chastisement, to whip them from their self-righteousness and folly, back to Christ, to trust wholly in him, to rely only on him, and to walk in fellowship with him. So he acted by the Galatian Church, who was flattered into a notion of self-righteousness and self-justification. David also, when he found himself near lost, cries out,—“He restoreth my soul, he leadeth me in paths of righteousness for his name’s sake.” Psal. xxiii. 3.

The following lines are very expressive of the state of mind of any who, by giving place to unbelief, may have turned aside from the narrow way.

Often thus, through sin’s deceit,  
Grief, and shame, and loss I meet;  
Like a fish, my soul mistook,  
Saw the bait, but not the hook.

Made by past experience wise,  
Let me learn thy word to prize;  
Taught by what I’ve felt before,  
Satan’s flattery to abhor.

Then I saw in my dream, that he commanded them to lie down, (Deut. xxix. 2 ;) which when they did, he chastised them sore, to teach them the good way wherein they should walk, (2 Chron. vi. 26, 27 :) and as he chastized them, he said, "As many as I love, I rebuke and chasten ; be zealous, therefore, and repent." Rev. iii. 19. This done, he bid them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for his kindness, and went softly along the right way, singing—

"Come hither, you that walk along the way,  
See how the pilgrims fare that go astray :  
They catch'd are in an entangling net,  
'Cause they good counsel lightly did forget ;  
'Tis true they rescu'd were ; but yet you see,  
They're scourg'd to boot :—let this your caution be."



## CHAPTER XVIII.

*The Pilgrims meet with Atheist, and pass over the Enchanted Ground.*

Now after a while, they perceived afar off, one coming softly, and alone, all along the highway, to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

*Hope.* I see him ; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was Atheist : and he asked them whither they were going ?

*Chr.* We are going to Mount Zion.

Then Atheist fell into a very great laughter.

*Chr.* What is the meaning of your laughter ?

*Ath.* I laugh to see what ignorant persons you are, to take upon you so ridiculous a journey ; and yet are like to have nothing but your travel for your pains.

*Chr.* Why, man, do you think we shall not be received ?

*Ath.* Received ! there is no such place as you dream of in all this world.

*Chr.* But there is in the world to come.

*Ath.* When I was at home, in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city twenty years, but find no more of it than I did the first day I set out. Eccl. x. 15 ; Jer. xvii. 15.



*Chr.* We have both heard and believe that there is such a place to be found.

*Ath.* Had not I, when at home, believed, I had not come thus far to seek ; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you,) I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

Then said Christian to Hopeful his companion, is it true which this man hath said ?

*Hope.* Take heed, he is one of the flatterers : remember what it hath cost us once already, for our hearkening to such kind of fellows. What ! no Mount Zion ? Did we not see from the Delectable Mountains the gate of the city ? Also, are we not now to walk by faith ? 2 Cor. v. 7. Let us go on, said Hopeful, lest the man with the whip overtake us again.\* You should have taught me that lesson which I will sound in thy ears withal : "Cease, my son, to hear the instruction that causeth to err from the words of knowledge," (Prov. xix. 27 ; Heb. x. 39 ;) I say, my brother, cease to hear him, and let us believe to the saving of the soul.

*Chr.* My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth ; and "no lie is of the truth." 1 John ii. 21.

*Hope.* Now I do rejoice in the hope of the glory of God. So they turned away from the man, and he, laughing at them, went his way.

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep : wherefore he said unto Christian, I now begin to grow so drowsy, that I can scarcely hold up mine eyes ; let us lie down here and take one nap.

By no means, said the other ; lest, sleeping, we never wake more.

\* See how we are surrounded with different enemies. No sooner have they escaped the self-righteous flatterer, but they meet with the openly profane and licentious mocker. Ay, and he set out, and went far too, yea, farther than they ; but behold, he has turned his back upon all, and though he had been twenty years a seeker, yet now he proves, he has neither faith nor hope, but ridicules all as delusion. Awful to think of ! O what a special mercy to be kept believing and persevering, not regarding the ridicule of apostates !

*Hope.* Why, my brother? sleep is sweet to the laboring man : we may be refreshed if we take a nap.

*Chr.* Do you not remember that one of the shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; "wherefore let us not sleep as do others, but let us watch and be sober."\* Thess. v. 6.

*Hope.* I acknowledge myself in a fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." Eccle. iv. 9. Hitherto hath thy company been my mercy; and thou shalt "have a good reward for thy labor."

Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

With all my heart, said the other.

*Chr.* Where shall we begin?

*Hope.* Where God began with us :—but do you begin if you please.

*Chr.* I will sing you first this song—

"When saints do sleepy grow, let them come hither,  
And hear how these two pilgrims talk together :  
Yea, let them learn of them in any wise  
Thus to keep ope their drowsy slumbering eyes.  
Saints' fellowship, if it be manag'd well,  
Keeps them awake, and that in spite of hell."†

Then Christian began, and said, I will ask you a question : How came you to think at first of doing what you do now?

*Hope.* Do you mean, how came I at first to look after the good of my soul?

*Chr.* Yes, that is my meaning.

*Hope.* I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

*Chr.* What things are they?

\* O Christian, beware of sleeping on this enchanted ground! When all things go easy, smooth, and well, we are prone to grow drowsy in soul. How many are the calls in the word, against spiritual slumber! and yet how many professors, through the enchanting air of this world, are fallen into the deep sleep of formality! Be warned by them to cry to thy Lord to keep thee awake to righteousness, and be vigorous in the ways of thy Lord.

† Observation fully evinces this truth, and when the soul slumbers, the tongue is mute to spiritual converse, and the truths of Jesus freeze on the lips, while the man is all ear to hear, and all tongue to talk, of vain worldly, and trifling things. Beware of such sleepy professors. You are in danger of catching the infection: you are sure to get no spiritual edification from them; but be sure to be faithful in reproving them, and prize the company of lively Christians.

*Hope.* All the treasures and riches of the world. Also, I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found, at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, who was put to death for his faith and good living in Vanity-fair, that "the end of these things is death;" and that "for these things' sake the wrath of God cometh upon the children of disobedience." Rom. vi. 21—23; Eph. v. 6.

*Chr.* And did you presently fall under the power of this conviction?

*Hope.* No; I was not willing presently to know the evil or sin, nor the damnation that follows upon the commission of it but endeavored, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

*Chr.* But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

*Hope.* The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with my old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.\*

*Chr.* Then it seems, sometimes you got relief of your trouble?

*Hope.* Yes, verily, but it would come into my mind again, and then I would be as bad, nay, worse than I was before.

*Chr.* Why, what was it that brought your sins to mind again?

*Hope.* Many things: as, if I did but meet a good man in the street; or if I have heard any read in the Bible; or if mine head did begin to ache; or if I were told that some of my neighbors were sick; or if I heard the bell toll for some that were dead; or if I thought of dying myself; or if I heard that sudden death happened to others;—but especially when I thought of myself, that I must quickly come to judgment.

\* Here you see, as our Lord says, "It is the Spirit who quickeneth, the flesh profiteth nothing" John vi. 63. The flesh, or our carnal nature, is so far from profiting in the work of conversion to Christ, that it is at enmity against him, and counteracts and opposes the Spirit's work in shewing us our want of him, and bringing us to him. Man's nature and God's grace are two direct opposites. Nature opposes, but grace subdues nature, and brings it to submission and subjection. Are we truly convinced of sin, and converted to Christ? This is a certain and sure evidence of it,—we shall say from our hearts, Not unto us, not unto any yieldings and compliances of our nature, free-will, and power only, but unto thy name, O Lord, be all the glory.



*Chr.* And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

*Hope.* No, not I; for then they got faster hold of my conscience: and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

*Chr.* And how did you do then?

*Hope.* I thought I must endeavor to mend my life; for else, thought I, I am sure to be damned.

*Chr.* And did you endeavor to amend?

*Hope.* Yes; and fled from, not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbors, &c. These things did I, with many others, too much here to relate.

*Chr.* And did you think yourself well then?

*Hope.* Yes; for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformation.

*Chr.* How came that about, since you were now reformed?

*Hope.* There were several things brought it upon me; especially such sayings as these: "All our righteousness are as filthy rags:" "By the works of the law no man shall be justified:" "When ye have done all these things, say, we are unprofitable:" (Isaiah lxiv. 6; Luke xvii. 10; Gal. ii. 16,) with many more such like. From whence I began to reason with myself thus:—if all my righteousness are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are unprofitable—then it is but a folly to think of heaven by the law. I further thought thus—if a man runs a hundred pounds into the shop-keeper's debt, and after that shall pay for all that he shall fetch—yet, if this old debt stands still in the book uncrossed, for that the shop-keeper may sue him, and cast him into prison till he shall pay the debt.

*Chr.* Well, and how did you apply this to yourself?

*Hope.* Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments. "But how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?"

*Chr.* A very good application: but pray go on.

*Hope.* Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I now do, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude that, notwith-

standing my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.\*

*Chr.* And what did you do then?

*Hope.* Do! I could not tell what to do, till I broke my mind to Faithful; for he and I were well acquainted: and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither my own, nor all the righteousness of the world, could save me.†

*Chr.* And did you think he spake true?

*Hope.* Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

*Chr.* But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

*Hope.* I must confess the words at first sounded strangely: but after a little more talk and company with him, I had full conviction about it.

*Chr.* And did you ask him what man this was, and how you must be justified by him? Rom. iv.; Col. i.; Heb. x.; 2 Pet. 1.

*Hope.* Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by him—even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy to justify another before God? And he told me, He was the Mighty God, did what he did, and died the death also, not for himself, but for me, to whom his doings and the worthiness of them should be imputed, if I believed on him.

\* Thus you see in conversion, the Lord does not act upon us by force and compulsion, as though we were inanimate stocks or stones, or irrational animals, or mere machines. No. We have understanding. He enlightens it. Then we come to a sound mind; we think right, and reason justly. We have wills; what the understanding judges best, the will approves, and then the affections follow after; and thus we choose Christ for our Saviour, and glory only in his mercy and salvation. When the heavenly light of truth makes manifest what we are, and the danger we are in, then we should flee from the wrath to come, to Christ the refuge set before us.

† Here is the touchstone, to try whether conviction and conversion are from the Spirit of truth or not. Many talk of conviction and conversion, who are yet unchanged in heart, and strong in confidence of a righteousness of their own, or of being made righteous in themselves, instead of looking solely to, and trusting wholly in, the infinite mercy and blood of Christ Jesus, and desiring to be found in him. All conviction and conversion, short of this, leaves the soul short of Christ's righteousness, of hope, and of heaven.

*Chr.* And what did you do then?

*Hope.* I made my objections against my believing, for that I thought he was not willing to save me.

*Chr.* And what said Faithful to you then?

*Hope.* He bid me go to him and see. Then I said it was presumption. He said No, for I was invited to come. Matt. xi. 28. Then he gave me a book of Jesus's inditing, to encourage me the more freely to come : and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Matt. xxiv. 35. Then I asked him what I must do when I came? And he told me, I must entreat upon my knees, (Psal. xcv. 6; Jer. xxix. 12, 13; Dan. vi. 10,) with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, (Exod. xxv. 22; Lev. xvi. 2; Heb. iv. 16,) where he sits, all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect—"God be merciful to me a sinner," and make me to know and believe in Jesus Christ: for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away.\* Lord, I have heard that thou art a merciful God, and hast ordained that thy son Jesus Christ should be the Saviour of the world; and, moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed:) Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy son Jesus Christ. Amen."

*Chr.* And did you do as you were bidden?

*Hope.* Yes, over, and over, and over.

*Chr.* And did the Father reveal the Son to you?

*Hope.* Not at first, nor second, nor third, nor fourth, nor fifth, no, nor sixth time neither.†

*Chr.* What did you do then?

*Hope.* What! why I could not tell what to do.

*Chr.* Had you not thoughts of leaving off praying?

*Hope.* Yes, and a hundred times twice told.

\* Pray mind this. The grand object of a sensible sinner is righteousness (or holiness.) He has it not in himself. This he knows. Where is it to be found? In Christ only. This is a revealed truth; and without faith in this, every sinner must be lost. Consider, it is at the peril of your souls, that you reject the righteousness of Christ, and do not believe that God imparts it for the justification of the ungodly. O ye stout-hearted, self-righteous sinners, ye who are far from righteousness! Know this and tremble.

† There may be, and often are, very great discouragements found in every sinner's heart, when he first begins to seek the Lord. But he has Christ's faithful word of promise, "Seek and ye shall find," &c. Luke xi. 9.



*Chr.* And what was the reason you did not?

*Hope.* I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry." Hab. ii. 3. So I continued, until the Father showed me his Son.\*

*Chr.* And how was he revealed unto you?

*Hope.* I did not see him with my bodily eyes, but with the eyes of my understanding, (Eph. i. 18, 19.) and thus it was:—one day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 30, 31.

But I replied, "Lord, I am a great, a very great sinner:" and he answered, "My grace is sufficient for thee." Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," (John vi. 35.) that believing and coming was all one; and that he that came, that is, ran out in his heart and affection after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, "But, Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee?" And I heard him say, "And him that cometh to me, I will in no wise cast out." John vi. 37. Then I said, "But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee?" Then he said, "Christ came into the world to save sinners:" "he is the end of the law for righteousness to every one that believes:" "he died for our sins, and rose again for our justification:" "he loved us, and washed us from our sins in his own blood:" he is Mediator betwixt God and us: "he ever liveth to make intercession for us:" 1 Tim. i. 15; Rom. x. 4; Heb. vii. 24, 25. From all which I gathered, that I must look for right-

\* The true nature of faith is, to believe and rest upon the word of truth, and wait with humble fervency of soul for the promised comfort. That faith which is the gift of God, leads the soul to wait upon and cry to God, and not to rest till it has some blessed testimony from God, of interest in the love and favor of God in Christ Jesus. But O how many professors rest short of this?

eousness in his person,\* and for satisfaction for my sins by his blood; that which he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

*Chr.* This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit.

*Hope.* It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart, before now, that showed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honor and glory of the Lord Jesus; yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.



## CHAPTER XIX.

*The Pilgrims have another conference with Ignorance.*

I SAW then in my dream, that Hopeful looked back and saw Ignorance, whom they had left behind, coming after: Look, said he to Christian, how far yonder youngster loitereth behind.

*Chr.* Ay, ay, I see him: he careth not for our company.

*Hope.* But I trow it would not have hurt him, had he kept pace with us hitherto.

*Chr.* That is true; but I'll warrant you he thinketh otherwise.

*Hope.* That I think he doth: but, however, let us tarry for him. So they did.

Then Christian said to him, Come away, man; why do you stay so behind?

\* Reader, never think that you are fully convinced of the whole truth; nor believe fully on Christ according to the scriptures, unless you have seen as much need of Christ's glorious righteousness to justify, as of his precious blood to pardon you. Both are revealed in the gospel; both are the objects of faith: by both is the conscience pacified, the heart purified; the soul justified, and Jesus glorified in, the heart, lip, and life.

*Ignor.* I take my pleasure in walking alone ; even more a great deal than in company ; unless I like it better.

Then said Christian to Hopeful, (but softly,) Did not I tell you he cared not for our company ; but, however, said he, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you ? how stands it between God and your soul now ?

*Ignor.* I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.\*

*Chr.* What good motions ? pray tell us.

*Ignor.* Why, I think of God and heaven.

*Chr.* So do the devils and damned souls.

*Ignor.* But I think of them and desire them.

*Chr.* So do many that are never like to come there. "The soul of the sluggard desires, and hath nothing." Prov. xiii. 4.

*Ignor.* But I think of them, and leave all for them.

*Chr.* That I doubt : for leaving of all is an hard matter ; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven ?

*Ignor.* My heart tells me so.

*Chr.* The wise man says, "He that trusts his own heart is a fool." Prov. xxviii. 26.

*Ignor.* This is spoken of an evil heart ; but mine is a good one.

*Chr.* But how dost thou prove that ?

*Ignor.* It comforts me in hopes of heaven.

*Chr.* That may be through its deceitfulness ; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

*Ignor.* But my heart and life agree together ; and therefore my hope is well grounded.

*Chr.* Who told thee that thy heart and life agree together ?

*Ignor.* My heart tells me.

*Chr.* "*Ask my fellow if I be a thief.*" Thy heart tells thee so ! Except the word of God beareth witness in this matter, other testimony is of no value.

\* Many sincere souls are often put to a stand, while they find and feel the workings of corruption in their nature ; and when they hear others talk so highly of themselves, without any complainings of the plague of their hearts. But all this is from the ignorance of their own hearts ; and pride and self-righteousness harden them against feeling its desperate wickedness. But divine teaching causes a Christian to see, know, and feel the worst of himself, that he may glory of nothing in or of himself, but that all his glorying should be of what precious Christ is to him, and what he is in Christ. See the contrary of all this exemplified in Ignorance, in whom we behold, as in a mirror, many professors who are strangers to their own hearts ; hence are deceived into vain self-confidence.



*Ignor.* But is it not a good heart that has good thoughts? and is not that a good life that is according to God's commandments?

*Chr.* Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to *have* these, and another thing only to *think* so.

*Ignor.* Pray, what count you good thoughts, and a life according to God's commandments?

*Chr.* There are good thoughts of divers kinds;—some respecting ourselves, some—God, some—Christ, and some—other things.

*Ignor.* What be good thoughts respecting ourselves?

*Chr.* Such as agree with the word of God.

*Ignor.* When do our thoughts of ourselves agree with the word of God.

*Chr.* When we pass the same judgment upon ourselves which the word passes.—To explain myself: the word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, that "every imagination of the heart of a man is only evil, and that continually." Gen. vi. 5; Rom. iii. And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

*Ignor.* I will never believe that my heart is thus bad.\*

*Chr.* Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

*Ignor.* Make out your meaning.

*Chr.* Why the word of God saith, that man's ways are crooked ways, not good, but perverse: it saith, they are naturally out of the good way, that they have not known it. Ps. cxxv. 5; Prov. ii. 15. Now when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

*Ignor.* What are good thoughts concerning God?

\* No; no man naturally can. But this is a sure sign that the light from heaven hath not yet shined into the heart, and made it manifest, how superlatively wicked the heart is, and consequently, how it deceives ignorant professors with a notion of being good in themselves, and keeps them from wholly relying upon Christ's atonement for pardon, and justification unto life.

*Chr.* Even, as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him in reference to us; then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

*Ignor.* Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

*Chr.* Why, how dost thou think in this matter?

*Ignor.* Why, to be short, I think I must believe in Christ for justification.

*Chr.* How? think thou must believe in Christ when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God.\* How then dost thou say, I believe in Christ?

*Ignor.* I believe well enough for all that.

*Chr.* How dost thou believe?

*Ignor.* I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his laws. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.†

*Chr.* Let us give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the word.

2. Thou believest with a false faith; because thou takest justification *from* the personal righteousness of Christ, and appliest it *to* thy own.

\* Here we see how naturally the notion of man's righteousness blinds his eyes to, and keeps his heart from believing, that Christ *alone* justifies a sinner in the sight of God: and yet such talk of believing, but their faith is only fancy. They do not *believe unto righteousness*, but imagine they have now, or shall get a righteousness of their own, some how or other. Awful delusion!

† Here is the very essence of that delusion which works by a lie, and so much prevails, and keeps up an unscriptural hope in the hearts of so many professors. Do, reader, study this point well; for here seems to be a show of scriptural truth, while the rankest poison lies concealed in it. For it is utterly subversive of, and contrary to the faith and hope of the gospel.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon fleeing for refuge unto Christ's righteousness; (which righteousness of his is not an act of grace, by which he maketh for justification, thy obedience accepted of God, but his personal obedience to the law, in doing and suffering for us what that required at our hands :) this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.\*

*Ignor.* What! would ye have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?†

*Chr.* Ignorance is thy name; and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what justifying righteousness is, and as *ignorant* how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effect of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways and people, and not as thou ignorantly imaginest.

*Hope.* Ask him if ever he had Christ revealed to him from heaven.‡

\* Under these four heads, we have a most excellent detection of a presumptive and most dangerous error which now greatly prevails; as well as a scriptural view of the nature of true faith, and the object it fixes on wholly and solely for justification before God, and acceptance with God. Reader, for thy soul's sake look to thy foundation. See that you build upon nothing in self, but all upon that sure foundation which God hath laid, even his beloved Son.

† No sooner can you propose to an ignorant professor, Christ's righteousness alone for justification, but he instantly displays his ignorance of the power of the truth, and the influence of faith, by crying out, "Antinomianism! O you are for destroying holiness at the root, and for bringing in licentiousness like a flood." Thus pride works by a lie, and is supported by self-righteousness, in opposition to God's grace, and submission to Christ's righteousness. This is a spreading heresy of the flesh, which most dreadfully prevails at this day. Be not deceived.

‡ This, by natural men, is deemed the very height of enthusiasm; but a spiritual man knows the blessedness, and rejoices in the comfort of this. It is a close question; what may we understand by it? Doubtless, what Paul means, when he says, "It pleased God to reveal his Son in me," Gal. i. 16; that is, he had such an internal, spiritual, experimental sight and knowledge of Christ, and of salvation by him, that his heart embraced him, his soul cleaved to him, his spirit rejoiced in him; his whole man was swallowed up with the love of him, so that he cried out in



*Ignor.* What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

*Hope.* Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

*Ignor.* That is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

*Chr.* Give me leave to put in a word:—you ought not to speak so slightly of this matter: for this I boldly affirm (even as my good companion hath done,) that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right,) must be wrought by the exceeding greatness of his mighty power; (Matt. xi. 27; 1 Cor. xii. 3; Eph. i. 18, 19,) the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flee to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.\*

*Ignor.* You go so fast, I cannot keep pace with you: do you go on before: I must stay a while behind.†

Then they said—

“ Well, Ignorance, wilt thou yet foolish be  
To slight good counsel, ten times given thee?  
And if thou yet refuse it, thou shalt know,  
Ere long, the evil of thy doing so.  
Remember, man, in time: stop, do not fear:  
Good counsel taken well, saves; therefore hear;  
But if thou yet shalt slight it, thou wilt be  
The loser, Ignorance, I’ll warrant thee.”

Then Christian addressed himself thus to his fellow:

*Chr.* Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

the joy of his soul, This is my beloved and my friend—my Saviour, my God, and my salvation. He is the chief of ten thousand, and altogether lovely. We know nothing of Christ savingly, comfortably, and experimentally, till he is pleased thus to reveal himself to us. Matt. xi. 27. This spiritual revelation of Christ to the heart, is a blessing and comfort agreeable to, and consequent upon, believing on Christ, as revealed outwardly in the word. Therefore every sincere soul should wait and look, and long, and pray for it. Beware you do not despise it; if you do, you will betray your ignorance of spiritual things as Ignorance did.

\* That sinner is not thoroughly awakened, who does not see his need of Christ’s righteousness to be imparted to him. Nor is he quickened who has not fled to Christ as the end of the law for righteousness to every one who believes. Rom. x. 4.

† Ignorant professors cannot keep pace with spiritual pilgrims, nor can they relish the doctrines of Christ being all in all, in the matter of justification and salvation.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man : It will certainly go ill with him at last.

*Hope.* Alas ! There are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too ; and if there be so many in our parts, how many think you must there be in the place where he was born ?\*

*Chr.* Indeed, the word saith, " he hath blinded their eyes, lest they should see," &c.

But, now we are by ourselves, what do you think of such men ? have they at no time, think you, convictions of sin, and so consequently fear that their state is dangerous ?

*Hope.* Nay, do you answer the question yourself, for you are the elder man.

*Chr.* Then I say, sometimes, (as I think) they may ; but they, being naturally ignorant, understand not that such convictions tend to their good ; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

*Hope.* I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

*Chr.* Without all doubt it doth, if it be *right* : for so says the word, " The fear of the Lord is the beginning of wisdom." Job xxviii. 28 ; Psal. cxi. 10 ; Prov. i. 7 ; ix. 10.

*Hope.* How will you describe *right* fear ?

*Chr.* *True* or *right* fear is discovered by three things : 1. By its rise : it is caused by saving convictions for sin. 2. It driveth the soul to lay fast hold of Christ for salvation. 3. It begetteth and continueth in the soul a great reverence of God, his word, and ways ; keeping it tender, and making it afraid to turn from them to the right hand or the left ; to any thing that may dishonor God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

*Hope.* Well said ; I believe you have said the truth. Are we now almost got past the Enchanted Ground ?

*Chr.* Why ? art thou weary of this discourse ?

*Hope.* No verily, but that I would know where we are.

\* Ignorance had just the same natural notions of salvation which he was born with, only he had been taught to dress them up by the art of sophistry. Hence it is they so much abounded among professors in every age. O what a mercy to be delivered from them, to be spiritually enlightened and taught the truth as it is in Jesus !

*Chr.* We have not now above two miles further to go thereon. But let us return to our matter : Now the ignorant know not that such convictions, that tend to put them in fear, are for their good, and therefore they seek to stifle them.

*Hope.* How do they seek to stifle them ?

*Chr.* 1. They think that those fears are wrought by the devil ; (though indeed they are wrought by God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith ; when, alas for them, poor men that they are, they have none at all ! and therefore they harden their hearts against them. 3. They presume they *ought not* to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness,\* and therefore they resist them with all their might.

*Hope.* I know something of this myself : before I knew myself it was so with me.†

*Chr.* Well, we will leave at this time, our neighbor Ignorance by himself, and fall upon another profitable question.

*Hope.* With all my heart : but you shall still begin.

*Chr.* Well, then, did you know about ten years ago, one Temporary in your parts, who was a forward man in religion then ?

*Hope.* Know him ! yes ; he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turn-back.

*Chr.* Right ! he dwelt under the same roof with him. Well, that man was much awakened once ; I believe that then he had some sight of his sins, and of the wages that were due thereto.

*Hope.* I am of your mind, (for my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him ; but one may see it is not every one that cries Lord, Lord.

*Chr.* He told me once, that he was resolved to go on a pilgrimage, as we go now ; but all of a sudden he grew ac-

\* *Pitiful old self-holiness.* Mind this phrase. Far was it from the heart of good Mr. Bunyan to decry real holiness. I suppose he was never charged with it ; if he was, it must be by such who strive to exalt their own holiness more than Christ's righteousness ; if so, it is pitiful indeed. It is nothing but *self-holiness*, or the holiness of the *old man* of sin ; for true holiness springs from the belief of, and love to the truth. All besides this only tends to self-confidence and self-applause.

† It is profitable to call to mind one's own ignorance, and natural depravity when in our unrenewed estate, to excite humility of heart, and thankfulness to God, who made us to differ, and to excite pity towards those who are walking in nature's pride, self-righteousness, and self-confidence.



quainted with one Saveself,\* and then he became a stranger to me.

*Hope.* Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and some others.

*Chr.* It may be very profitable ; but do you begin.

*Hope.* Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed : therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth : wherefore they naturally return to their old course again : even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all : not that he doeth this of free mind if we must say a dog hath a mind,) but because it troubleth his stomach ; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all ; and so is it true which is written, “ The dog is turned to his own vomit again.” (2 Peter ii. 22.) Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell, and fear of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.†

2. Another reason is, they have slavish fears that do overmaster them : I speak now of the fears that they have of men ; “ for the fear of man bringeth a snare.” (Prov. xxix. 25.) So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles ; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way : they are proud and haughty, and religion in their eye is low and contemptible : therefore when they have lost their sense of hell and wrath to come, they return again to their former course.

\* *Saveself.* This generation greatly abounds among us. Those who are under this spirit, are strangers to themselves, to the truths of God's law, and the promises of his gospel, and so consequently are strangers to those who know themselves to be totally lost ; are dead to every hope of saving themselves, and look only to, and glory only in salvation by Jesus. ‘ Two cannot walk together except they be agreed.’ Amos iii. 3.

† A true description of the state of too many professors. Here see the reason why so many saints, as they are called, fall away.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them flee whither the righteous flee and are safe; but because they do as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

*Chr.* You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily: but the bottom of all is, the fear of the halter; not that he hath any detestation of the offences; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed he would be otherwise.

*Hope.* Now I have showed you the reasons of their going back, do you show me the manner thereof.

*Chr.* So I will willingly.—They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come:—then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.—then they shun the company of lively and warm Christians;—after that they grow cold to public duty; as hearing, reading, godly conference, and the like:—then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming color to throw religion (for the sake of some infirmities they have spied in them) behind their backs—then they begin to adhere to, and associate themselves with carnal, loose, and wanton men:—then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.—After this, they begin to play with little sins openly: and then, being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.\*

\* See how gradually, step by step, apostates go back. It begins in the unbelief of the heart, and ends in open sins in the life. Why is the love of this world so forbidden? why is covetousness called idolatry? Because whatever draws away the heart from God, and prevents enjoying close fellowship with him, naturally tends to apostacy from him. Look well to your hearts and affections. Daily learn to obey that command, "Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23. If you neglect to watch, you will be sure to smart: under the sense of sin on earth, or its curse in hell. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." Eph. v. 15.

## CHAPTER XX.

*The Pilgrims travel the pleasant country of Beulah. Safely pass the river of Death, and are admitted into the glorious city of God.*

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, (Sol. Song ii. 10—12; Isa. lxii. 4—12,) whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle.\* Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof: for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed: yea, here, “as the bridegroom rejoiceth over the bride, so did their God rejoice over them.” Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices saying, “Say ye to the daughter of Zion, Behold, thy Salvation cometh! Behold, his reward is with him!” Here all the inhabitants of the country called them, “The holy people, the Redeemed of the Lord, sought out.”—&c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the city, and the reflection of the sun-beams

\* O what a blessed state! what a glorious frame of the soul is this! Job speaks of it as the candle of the Lord shining upon his head, ch. xxix. 3. The church, in a rapture cries out, “Sing, O heavens, and be joyful, O earth; break forth into singing, O mountains, for the Lord hath comforted his people.” Isa. xxix. 13. Paul calls this “the fulness of the blessing of the gospel of peace.” Rom. xv. 29. O rest not short of enjoying the full blaze of gospel peace, and spiritual joy.



upon it, Christian with desire fell sick, Hopeful also had a fit or two of the same disease : wherefore here they lay by it a while, crying out because of their pangs, " If you see my beloved, tell him that I am sick of love.\*

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way ; to whom the pilgrims said, " Whose goodly vineyards and gardens are these ?" He answered, " They are the King's, and are planted here for his own delight, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with the dainties, (Deut. xxiii. 24 :) he also showed them there the King's walks and arbors, where he delighteth to be : and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey ; and, being in a muse thereabout, the gardener said even to me, " Wherefore muses thou at the matter ? It is the nature of the grapes of these vineyards, to go down so sweetly as to cause the lips of them that are asleep to speak."

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city, for the city was pure gold, (Rev. xxi. 18 ; 2 Cor. iii. 18,) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that as they went on there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came ? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way ? and they told them. Then said the men that met them, " You have but two difficulties more to meet with, and then you are in the city."†

\* See what it is to long for the full fruition of Jesus in glory. Some have been so overpowered hereby, that their earthen vessels were ready to burst : their frail bodies have been so overcome, that they have cried, Lord, hold thine hand, I faint, I sink, I die, with a full sense of thy precious, precious love. Covet earnestly this best gift, Love. Lord, shed it more abundantly abroad in these cold hearts of ours !

† What are these two difficulties ? are they not death without, and unbelief within ? It is through the latter, that the former is at all distressing to us. O for a strong world-conquering, sin-subduing, death-overcoming faith, in life and death ! Jesus, Master, speak the word, unbelief shall flee, our faith shall not fail, and our hope shall be steady.

Christian then and his companion asked the men to go along with them: so they told them they would: But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over: the river was very deep. At the sight therefore of this river, the pilgrims were much stunned; but the men that went with them, said, "You must go through, or you cannot come at the gate."\*

The pilgrims then began to inquire, if there was no other way to the gate? to which they answered, "Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound." The pilgrims then (especially Christian) began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men, "if the waters were all of a depth?" they said, No; yet they could not help them in that case; "For (said they) you shall find it deeper or shallower, as you believe in the King of the place."†

They then addressed themselves to the water, and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, "I sink in deep waters; billows go over my head, all his waves go over me. Selah."

Then said the other, "Be of good cheer, my brother, I feel the bottom, and it is good." Then said Christian, "Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that flows with milk and honey." And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also, he in a great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to dis-

\* Well; now the pilgrims must meet with, and encounter their last enemy, death. When he stares them in the face, their fears arise. Through the river they must go. What have they to look at? what they are in themselves, or what they have done and been? No; only the same Jesus who conquered death for us, and can and will overcome the fear of death in us.

† Faith builds a bridge across the gulf of death,

Death's terror is the mountain faith removes.

'Tis faith disarms destruction; and absolves

From every clamorous charge the guiltless tomb.

For faith views, trusts in, and relies upon the word of Christ, for salvation in the victory of Christ over sin, death, and hell. Therefore, in every thing we shall always prove the truth of our Lord's words, "According to your faith be it unto you." Matt. ix. 29. O what support in death, to have Jesus our triumphant conqueror to look unto, who has disarmed death of his sting, and swallowed up death in his victory.

cover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.\* Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, would rise up again half dead. Hopeful did also endeavor to comfort him, saying, "Brother, I see the gate, and men standing by to receive us;" but Christian would answer, "It is you, it is you they wait for; you have been Hopeful ever since I knew you." "And so have you," said he to Christian. "Ah, brother," said he, "surely if I was right he would now rise to help me; but for my sins he hath brought me into the snare, and hath left me." Then said Hopeful, "My brother, you have quite forgot the text, where it is said of the wicked, 'There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men.' These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind, that which heretofore you have received of his goodness, and live upon him in your distresses."

Then I saw in my dream that Christian was in a muse a while. To whom Hopeful added these words, "Be of good cheer, Jesus maketh thee whole."† And with that Christian brake out with a loud voice, "Oh, I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Isa. xliii. 2. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over:—Now upon the bank of the river, on the other side, they saw the two shining men

\* What! after all the past blessed experience that Christian had enjoyed of his Lord's peace, love, joy, and presence with him, his holy transports and heavenly consolations, is all come to this at last? You know "the last enemy that shall be destroyed is death." 1 Cor. xv. 26. Satan is sometimes suffered to be very busy with God's people in their last moments, but he too, like death, is a conquered enemy by our Jesus; therefore amidst all his attacks, they are safe. For he is faithful to them, and almighty to save them.

† Jesus Christ, he is indeed the Alpha and Omega, the first and the last, the beginning of our hope, and the end of our confidence. We begin and end the Christian pilgrimage with him; and all our temptations and trials speak loudly, and fully confirm to us that truth of our Lord, "Without me ye can do nothing." John xv. 5.



again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along towards the gate.—Now you must note, that the city stood upon a mighty hill, but the pilgrims went up the hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.\*

The talk that they had with the shining ones, was about the glory of the place; who told them, that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." Heb. xii. 22—24. You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. Rev. ii. 7; iii. 4; xxii. 5. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death; "for the former things are passed away." Isa. lxv. 16. You are now going to Abraham, to Isaac, and to Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. Gal. vi. 7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for "there you shall see him as he is." 1 John iii. 2. There also you shall serve him continually with praise, with shouting and thanks-

\* Ah, children, none can conceive or describe what it is to live in a state free from the body of sin and death. Some in such happy, highly-favored moments have had a glimpse, a foretaste of this, and could realize it by faith. O for more and more of this, till we possess and enjoy it in all its fulness. If Jesus be so sweet by faith below, who can tell what he is in full fruition above? This we must die to know.

giving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive, even every one that followeth into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him: and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him. 1 Thess. iv. 13—17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.

Now, while they were thus drawing towards the gate, behold, a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, "These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy." Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb." (Rev. xix. 9.) There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow, with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper region,) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes.

Here also they had the city itself in view ; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever. Oh ! by what tongue or pen can their glorious joy be expressed !\* Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold, "Blessed are they that do his commandments, that they may have right† to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

Then I saw in my dream, that the shining men bid them call at the gate: the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elias, &c. to whom it was said, "These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place ;" and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning : those therefore were carried in unto the King, who, when he had read them, said, "Where are the men ?" To whom it was answered, "They are standing without the gate." The King then commanded to open the gate, "that the righteous nation, (said he,) that keepeth truth may enter in."‡ Isa. xxvii. 2.

Now I saw in my dream, that these two men went in at the gate, and lo ! as they entered, they were transfigured ; and they

\* Though Mr. Bunyan has been very happy in this spirited description, (observes the Rev. Mr. Mason,) yet were he alive, I am sure he would not be offended, though I were to say, it is short and faint, infinitely so of the reality ; and were he permitted to come in person, and give another description, he could only say, what the prophet and apostle tell us, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him." Isa. lxiv. 4. 1 Cor. ii. 9. O for the increase of faith, to behold more clear the heavenly vision : and for love to Jesus, the God of our salvation, that we may have more of heaven in our souls, even while we are pilgrims here on the earth. For none but those who love him on earth, can enjoy him in heaven.

† *Right* here signifies, power or privilege, as in John i. 12. "To as many as receive Christ, to them gave he power, right, or privilege, to become the sons of God, even to them who believe in his name."

‡ The righteous nation, who are they ? O say the self-righteous pharisees of the day, they are those, who by their good works and righteous actions have made themselves to differ from others, and are thus become righteous before God. To whom shall the Lord command the gate of glory to be opened but to these good righteous people ! But Peter tells us, "The righteous nation is a chosen generation," from among the world, are of a different generation to them. They see no righteousness in themselves, and therefore are little, low, and mean in their own eyes ; being begotten by the word of truth, and born again of the Spirit, they receive and love the truth as it is in Jesus. By this truth they regulate their life and walk ; and this truth they hold fast in life, and keep unto death ; and thus living and dying in the belief of the truth, they can say with Paul : "I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me, and to all who love his appearing."



had raiment put on that shone like gold.—There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honor.—Then I heard in my dream, that all the bells in the city rang again for joy, and that it was said unto them, “Enter ye into the joy of your Lord.” I also heard the men themselves, that they sang with a loud voice, saying, “Blessing, and honor, and glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever.” Rev. v. 13, 14.

Now, just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, “Holy, holy, holy is the Lord.” And after that they shut up the gates: which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side: but he soon got over, and that without half that difficulty which the two other men met with. For it happened that there was then in that place one Vain-hope,\* a ferry-man, that with his boat helped him over: so he, as the other I saw, did ascend the hill, to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the man that looked over the top of the gate, “Whence come you? and what would you have?” He answered, “I have eat and drank in the presence of the King, and he has taught in our streets.” Then they asked him for his certificate, that they might go in and show it to the King:—So he fumbled in his bosom for one, and found none. Then said they, You have none: but the man answered never a word.† So they told the King, but he would

\* Vain-hope ever dwells in the bosom of fools, and is ever ready to assist Ignorance. He wanted him at the last, and he found him. He had been his companion through life, and will not forsake him in the hour of death. You see Ignorance had no bands in his death; no fears, doubts, and sorrows, no terror from the enemy, but all appeared serene and happy. Vain-hope was his ferry-man, and he, as the good folks say, died like a lamb; ah, but did such lambs see what was to follow, when Vain-hope had wafted them over the river, they would roar like lions.

† Hence see, that ignorant, vain confident professors, may keep up a profession, even unto the end; yea, and maintain a self-righteous hope to the very last, without any internal operation of the Spirit upon their hearts, quickening them to a life of

not come down to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.\* So I woke, and beheld it was a dream.

faith on the Son of God. Such when they are called upon for their certificate, find themselves destitute of one. They set out in nature, and have nothing more about them than what their natural notions furnish them with. Spiritual revelations of Christ to the heart, through faith in his word, they despised: and therefore, when searched to the bottom, behold they are speechless. They could talk of their moral powers, faithfulness in life, but they have not one word to say of precious Christ, and his full salvation; what he hath wrought in them, whereby he becomes altogether lovely in their eyes; and his truths, promises, and commands, the choice, the delight, and the glory of their hearts. O without this, the profession of being a pilgrim will end in awful delusion!

\* This is a most awful conclusion. Consider it deeply. Weigh it attentively, so as to get good satisfaction from the word, to these important questions. Am I in Christ *the way*, the only way to the kingdom, or not? Do I see that all other ways, whether of sin or self-righteousness, lead to hell? Does Christ dwell in my heart by faith? Am I a new creature in *him*? Do I renounce my own righteousness, as well as abhor my sins? Do I look to Christ alone for mercy, and depend only on him for holiness? Is he the only hope of my soul, and the only confidence of my heart? And do I desire to be *found in him*, knowing by the word, and feeling by the teaching of his Spirit, that I am totally lost in myself? Thus is Christ formed in me, the only hope of glory. Do I study to please him, as well as hope to enjoy him? Is fellowship with God the Father, and his Son Jesus Christ, so prized by me, as to seek it and esteem it above all things? If so, though I may find all things in nature, in the world, and from Satan, continually opposing this, yet I am in Christ the *way*, and he is in me the *truth* and the *life*. I am one with him, and he is one with me.

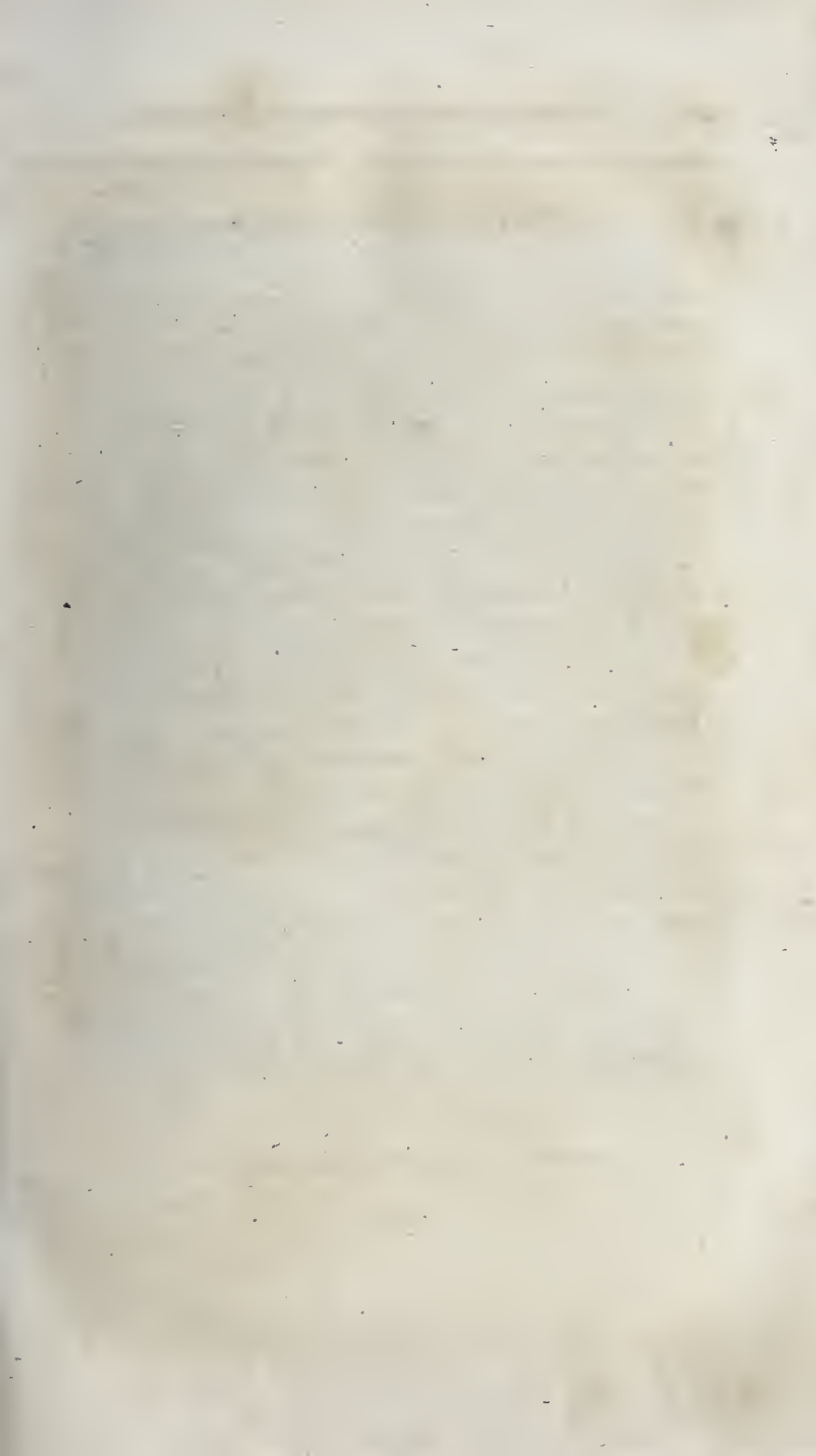
## THE CONCLUSION.



Now Reader, I have told my dream to thee,  
See if thou canst interpret it to me,  
Or to thyself, or neighbor ; but take heed  
Of misinterpreting ; for that, instead  
Of doing good, will but thyself abuse ;  
By misinterpreting evil ensues.  
Take heed also that thou be not extreme,  
In playing with the outside of my dream :  
Nor let my figure or similitude  
Put thee into a laughter, or a feud :  
Leave this for boys and fools ; but as for thee,  
Do thou the substance of my matter see.  
Put by the curtains, look within my vail,  
Turn up my metaphors, and do not fail ;  
There, if thou seekest them, such things thou'lt find  
As will be helpful to an honest mind.  
What of my dross thou findest here, be bold  
To throw away, but yet preserve the gold.  
What if my gold be wrapped up in ore ?  
None throw away the apple for the core.  
But if thou shalt cast all away as vain,  
I know not but 'twill make me dream again.

[END OF THE FIRST PART.]







**CHRISTIAN and HOPEFUL** having passed the river

are received by the **MINISTERING SPIRITS.**

THE  
**PILGRIM'S PROGRESS**  
FROM THIS WORLD  
TO THAT WHICH IS TO COME.

DELIVERED  
**UNDER THE SIMILITUDE OF A DREAM.**

PART THE SECOND.

WHEREIN IS SET FORTH THE MANNER OF THE  
SETTING OUT OF  
**CHRISTIAN'S WIFE AND CHILDREN;**  
THEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL  
AT THE DESIRED COUNTRY.

**BY JOHN BUNYAN.**

TO WHICH ARE ADDED  
**EXPLANATORY AND PRACTICAL NOTES.**





THE  
**AUTHOR'S PREFACE**  
TO THE  
SECOND PART.



Go now, my little book, to every place,  
Where my First Pilgrim has but shown his face ;  
Call at their door ; If any say, Who's there ?  
Then answer thou, Christiana is here.  
If they bid thee come in, then enter thou,  
With all thy boys : and then thou knowest how ;  
Tell who they are, also from whence they came ;  
Perhaps they know them by their looks or name :  
But if they should not, ask them yet again,  
If formerly they did not entertain  
One Christian, a Pilgrim ? If they say  
They did, and were delighted in his way,  
Then let them know, that those related were  
Unto him ; yea, his wife and children are.

Tell them, that they have left their house and home,  
Are turned Pilgrims ; seek a world to come :  
That they have met with hardships in the way ;  
That they do meet with troubles night and day :  
That they have trode on serpents, fought with devils ;  
Have also overcome as many evils.

Yea, tell them also of the next who have,  
Of love to pilgrimage, been stout and brave  
Defenders of that way ; and how they still  
Refuse this world, to do their Father's will.

Go, tell them also of those dainty things,  
That pilgrimage unto the Pilgrims brings :

Let them acquainted be too, how they are  
Beloved of the King, under his care;  
What goodly mansions he for them provides,  
Though they meet with rough winds and swelling tides;  
How brave a calm they will enjoy at last,  
Who to the Lord, and to his ways hold fast.

Perhaps with heart and hand they will embrace  
Thee, as they did my firstling, and will grace  
Thee and thy fellows with good cheer and fare,  
As show well they of Pilgrims lovers are.

## OBJECTION I.

But how, if they will not believe of me  
That I am truly thine; 'cause some there be  
That counterfeit the Pilgrim and his name,  
Seek, by disguise, to seem the very same;  
And, by that means, have brought themselves into  
The hands and houses of I know not who?

## ANSWER.

'Tis true, some have, of late, to counterfeit  
My Pilgrim, to their own my title set;  
Yea, others half my name, and title too,  
Have stitched to their books, to make them do;  
But yet they, by their features, do declare  
Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way,  
Before them all, is to say out thy say,  
In thine own native language, which no man  
Now useth, or with ease dissemble can.  
If, after all, they still of you shall doubt,  
Thinking that you like gypsies go about,  
In naughty ways, the country to defile;  
Or that you seek good people to beguile  
With things unwarrantable,—send for me,  
And I will testify you Pilgrims be;



Yea, I will testify that only you  
My Pilgrims are, and that alone will do.

## OBJECTION II.

But yet, perhaps, I may inquire for him,  
Of those that with him damned life and limb :  
What shall I do, when I at such a door  
For Pilgrims ask, and they shall rage no more ?

## ANSWER.

Fright not thyself, my book ; for such bugbears  
Are nothing else but ground for groundless fears,  
My Pilgrim's book has travelled sea and land,  
Yet could I never come to understand  
That it was slighted, or turn'd out of door,  
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other,  
My Pilgrim is esteem'd a friend, a brother.  
In Holland too, 'tis said, as I am told,  
My pilgrim is, with some, worth more than gold.  
Highlanders and wild Irish can agree  
My pilgrim should familiar with them be.  
'Tis in New-England under such advance,  
Receives there so much loving countenance,  
As to be trimm'd, new cloth'd and deck'd with gems,  
That it may show its features and its limbs.  
Yet more ; so public doth my Pilgrim walk,  
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,  
My Pilgrim knows no ground of shame or fear :  
City and country both will entertain,  
With welcome, Pilgrim ; yea, they can't refrain  
From smiling, if my Pilgrim be but by,  
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,  
Esteem it much : yea, value it above

Things of a greater bulk; yea, with delight  
Say, my lark's leg is better than a kite.

Young ladies, and young gentlemen too,  
Do no small kindness to my Pilgrim show:  
Their cabinets, their bosoms, and their hearts,  
My Pilgrim has, 'cause he to them imparts  
His pretty riddles, in such wholesome strains,  
As yields them profit double to their pains  
Of reading; yea, I think I may be bold  
To say, some prize him far above their gold.

The very children that do walk the street,  
If they do but my holy Pilgrim meet,  
Salute him will; will wish him well, and say,  
He is the only stripling of the day.

They that have never seen him, yet admire  
What they have heard of him, and much desire  
To have his company, and hear him tell  
Those pilgrim stories which he knows so well.

Yea, some that did not love him at the first,  
But call'd him fool and noddy, say they must,  
Now they have seen and heard him, him commend;  
And to those whom they love, they do him send.

Wherefore, my Second Part, thou need'st not be  
Afraid to show thy head: none can hurt thee,  
That wish but well to him that went before:  
'Cause thou com'st after with a second store  
Of things as good, as rich, as profitable,  
For young, for old, for stagg'ring, and for stable.

### OBJECTION III.

But some there be that say, he laughs too loud;  
And some do say, his head is in a cloud,  
Some say, his words and stories are so dark,  
They know not how by them to find his mark.

## ANSWER.

One may (I think) say, both his laughs and cries  
May well be guess'd at by his wat'ry eyes.  
Some things are of that nature as to make  
One's fancy chuckle, while his heart doth ache ;  
When Jacob saw his Rachael with the sheep,  
He did at the same time both kiss and weep.

Whereas some say, A cloud is in his head,  
That doth but show his wisdom's covered  
With his own mantle ; and to stir the mind  
To search well after what it fain would find.  
Things that seem to be hid in words obscure,  
Do but the godly mind the more allure,  
To study what those sayings should contain,  
That speak to us in such a cloudy strain.

I also know, a dark similitude  
Will on the curious fancy more intrude,  
And will stick faster in the heart and head,  
Than things from similes not borrowed.

Wherefore, my Book, let no discouragement  
Hinder thy travels : behold ! thou art sent  
To friends, not foes ; to friends that will give place  
To thee, thy Pilgrims, and thy words embrace.

Besides, what my first Pilgrim left conceal'd,  
Thou, my brave second Pilgrim hast reveal'd :  
What Christian left lock'd up, and went his way,  
Sweet Christiana opens with her key.

## OBJECTION IV.

But some love not the method of your first :  
Romance they count it, throw't away as dust.  
If I should meet with such, what should I say ?  
Must I slight them as they slight me, or nay ?

## ANSWER.

My Christiana, if with such thou meet,  
By all means, in all loving wise, them greet ;



Render them not reviling for revile ;  
But if they frown, I pr'ythee on them smile :  
Perhaps 'tis nature, or some ill report,  
Has made them thus despise, or thus retort.

Some love no fish, some love no cheese ; and some  
Love not their friends, nor their own house or home ;  
Some start at pig, slight chicken, love not fowl,  
More than they love a cuckoo or an owl.  
Leave such, my Christiana, to their choice,  
And seek those who to find they will rejoice :  
By no means strive, but in most humble wise,  
Present thee to them in thy Pilgrim's guise.

Go then, my little Book, and show to all  
That entertain, and bid thee welcome shall,  
What thou shalt keep close shut up from the rest :  
And wish that thou shalt show them may be bless'd  
To them for good, and make them choose to be  
Pilgrims by better far than thee and me.  
Go then, I say, tell all men who thou art ;  
Say, I am Christiana, and my part  
Is now, with my four sons, to tell you what  
It is for men to take a Pilgrim's lot.  
Go, also, tell them who and what they be  
That now do go on pilgrimage with thee ;  
Say, Here's my neighbor Mercy ; she is one  
That has long time with me a pilgrim gone ;  
Come, see her in her virgin face, and learn  
'Twixt idle ones and Pilgrims to discern.  
Yea, let young damsels learn of her to prize  
The world which is to come, in any wise.  
When little tripping maidens follow God,  
And leave old doating sinners to his rod,  
'Tis like those days, wheren the young ones cry'd  
Hosanna ! when the old ones did deride.

Next, tell them of old Honest, whom you found,  
With his white hairs, treading the Pilgrim's ground ;

Yea, tell them how plain-hearted this man was ;  
How after his good Lord he bare the cross.  
Perhaps with some grey head this may prevail  
With Christ to fall in love, and sin bewail.

Tell them also, how Mr. Fearing went  
On pilgrimage ; and how the time he spent  
In solitariness, with fears and cries ;  
And how, at last, he won the joyful prize.  
He was a good man, though much down in spirit ;  
He is a good man, and doth life inherit.

Tell them of Mr. Feeble-mind also,  
Who not before, but still behind would go :  
Show them also, how he'd like t' have been slain,  
And how one Great-heart did his life regain.  
This man was true of heart, though weak in grace ;  
One might true godliness read in his face.

Then tell them of Mr. Ready-to-halt,  
A man with crutches, but much without fault :  
Tell them how Mr. Feeble-mind and he  
Did love, and in opinion much agree ;  
And let all know, though weakness was their chance,  
Yet sometimes one would sing, the other dance.

Forget not Mr. Valiant-for-the-truth,  
That man of courage, though a very youth.  
Tell every one his spirit was so stout,  
No one could ever make him face about ;  
And how Great-heart and he could not forbear,  
But put down Doubting Castle ; slew Despair !

Overlook not Mr. Despondency,  
Nor Much-afraid, his daughter, though they lie  
Under such mantles, as may make them look  
(With some) as if their God had them forsook.  
They softly went, but sure ; and at the end,  
Found that the Lord of Pilgrims was their friend.

When thou hast told the world of all these things,  
Then turn about, my Book, and touch these strings ;

Which if but touched, will such music make,  
They'll make a cripple dance, a giant quake.

Those riddles that lie couch'd within thy breast,  
Freely propound, expound, and for the rest  
Of my mysterious lines, let them remain  
For those whose nimble fancies shall them gain.

Now may this little Book a blessing be  
To those who love this little Book and me;  
And may its buyer have no cause to say,  
His money is but lost or thrown away.  
Yea, may this Second Pilgrim yield that fruit  
As may with each good Pilgrim's fancy suit,  
And may it some persuade that go astray,  
To turn their feet and heart to the right way,  
Is the hearty prayer of the Author,  
JOHN BUNYAN.



THE  
**PILGRIM'S PROGRESS.**

PART II.

**CHAPTER I.**

*Christiana with her Four Sons, and a Neighbor, set out on Pilgrimage.*

COURTEOUS COMPANIONS,

SOME time since, to tell you a dream that I had of Christian the pilgrim,\* and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage: insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction, which he feared would come by staying with them in the city of Destruction: wherefore, as I then showed you, he left them, and departed.

Now it has so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my lodging in a wood, about a mile off the place, as I slept I dreamed again.

\* Though the second part of the Pilgrim's Progress will not strike the reader with the novelty of the first, because the same scenes are repeated; yet they are presented with such agreeable variations, as make it an equal source of profit and delight. The author explains in this part, what was left more dark in the first, as he tells us in his Preface. On this account the Explanatory Notes will be brief on those parts already noticed, while the newer matter will be more largely improved. The second part is peculiarly adapted to direct and encourage female Christians, and young persons; and it is hoped, will be particularly attended to by such. It is perhaps needless to remark, that no reasonable doubt can be entertained as to the authenticity of this work: Mr. Bunyan cannot be imitated; and the sweet simplicity that characterizes the first part, is equally obvious in the second.

And, as I was in my dream, behold an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels: for thus I began with the old man:

Sir, said I, What town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, (for that was his name,) It is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town; and therefore I know that this report you give of it is true.

*Sag.* Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago in this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

*Sag.* Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had on his journey. Besides, I must tell you, all our country rings of him; there are but few houses, that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that this hazardous journey has got many well-wishers to his ways; for, though when he was here, he was *fool* in every man's mouth, yet now he is gone, he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.\*

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labor and sorrow, for there is no grief mixed therewith. But pray, what talk have the people about him?

*Sag.* Talk! the people talk strangely about him; some say, that he now walks in white; (Rev. iii. 4; vi. 11,) that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head: others say, that the shining ones that

\* This is quite natural and very common. The men of this world will canonize those for saints when dead, whom they stigmatized with the vilest names when living. O let us leave our characters to Him, who died for our sins, and to whom we can commit our souls.

sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbor is with another. (Zech. iii. 7.) Besides, it is confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth, and drinketh, and walketh, and talketh with him; and receiveth the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbors set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim. Jude 15.

\* For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian when he became a pilgrim, that he will look upon all as if done to himself: and no marvel, for it was for the love that he had to his Prince, that he ventured as he did.† Luke x. 16.

I dare say, quoth I, I am glad of it; I am glad for the poor man's sake, for that now he has rest from his labor, (Rev. xiv. 13,) and for that now he reaps the benefits of his tears with joy; (Ps. cxxvi. 5, 6,) and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumor of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts! I wonder in my mind what they do.

Sag. Who? Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.‡

Better and better, quoth I: but what! wife, and children, and all?

\* Christian's King will take Christian's part. O pilgrim, write this upon the table of thine heart, and read it every step of thy journey.

† Mark this well. No matter what profession we make, if the love of Christ be not its foundation. All is nothing without this love. It is this love in the heart, that, like oil in the lamp, keeps the profession of Christ burning bright.

‡ Though moral persuasions, and all the affectionate arguments from a tender husband, or an affectionate parent, may appear to prove ineffectual for the present; yet let us not neglect our duty, but be earnest in it, and leave the event to sovereign grace.



*Sag.* It is true : I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

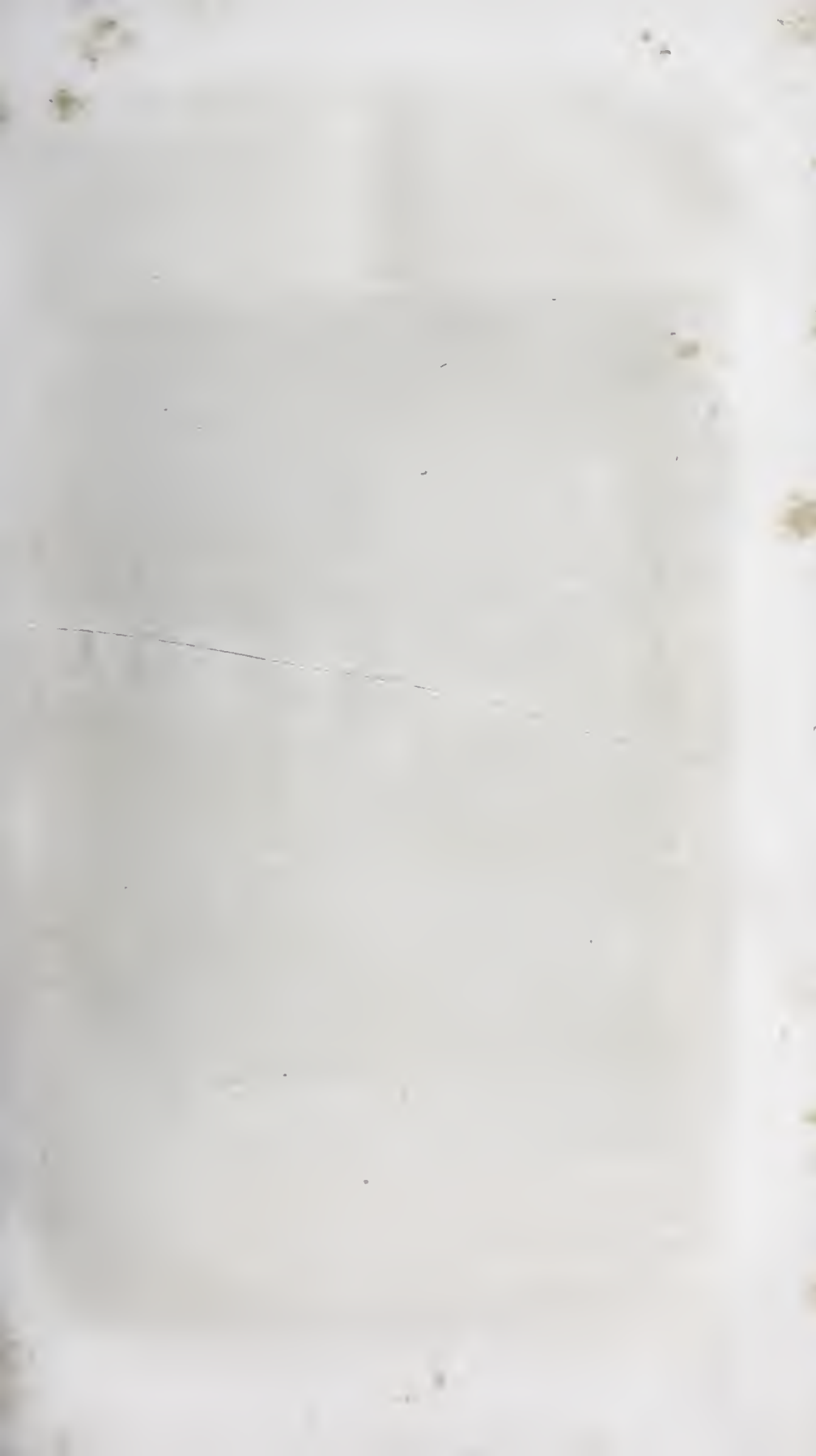
Then, said I, a man may report it for a truth ?

*Sag.* You need not fear to affirm it ; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana (for that was her name from the day that she with her children betook themselves to a pilgrim's life,) after her husband was gone *over the river*, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband, did cost her many a tear. But this was not all ; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more ; and that in such sort he was taken away from her. And upon this came into her mind by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend ; which also clogged her conscience, and did load her with guilt. She was moreover, much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against all his entreaties and loving persuasions, of her and her sons to go with him ; yea, there was not any thing that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder ; especially that bitter outcry of his, ‘ What shall I do to be saved ? ’ did ring in her ears most dolefully.\*

Then said she to her children, “ Sons, we are all undone. I have sinned away your father, and he is gone : he would have had us with him, but I would not go myself : I also have hindered you of life.” With that the boys fell into tears, and cried to go after their father. “ Oh ! ” said Christiana, “ that it had been but our lots to go with him ; then it had fared well with us, beyond what it is like to do now. For, though I formerly foolishly imagined concerning the troubles of your father, that they pro-

\* Here see, what those who cruelly and unkindly treat their godly relations and friends on account of their religion, must come to feel, in the bitterness of their spirit, and groan under in the sorrow of their soul, if ever the Lord grants them repentance unto life.





[p. 263.]

CHRISTIANA AND HER CHILDREN.



ceeded of a foolish fancy that he had, or for that he was over-run with melancholy humors; yet now it will not out of my mind, but that they sprang from another cause; to wit, for that the light of life was given him; (John viii. 12.) by the help of which, as I perceive, he has escaped the snares of death.”\* Then they wept all again, and cried out, “Oh! woe worth the day!”

The next night Christiana had a dream; and behold she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, “Lord have mercy upon me a sinner:”† (Luke xviii. 13.)—and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed side, and saying, “What shall we do with this woman! for she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter; else all the world cannot help but she will become a pilgrim.”

Now she awoke in a great agony; also a trembling was upon her: but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss, among many immortals, with an harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face towards the paved work that was under his Prince’s feet, saying, “I heartily thank my Lord and King for bringing me into this place.” Then shouted a company of them that stood round about, and harped with their harps: but no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children awhile; one knocked hard at the door; to whom she spoke out, saying, “If thou comest in God’s name, come in.” So he said, “Amen;” and opened the door, and saluted her with, “Peace on this house.” The which when he had done, he said, “Christiana, knowest thou wherefore I am come!” Then she

\* Is it any marvel, that a quickened, enlightened sinner, should be judged by those around him, who are yet dead in their sins, to be full of whims and melancholy? No: it is very natural for them to think us fools and mad; but we know that they really are so.

† This is the very first cry of an awakened sinner, mercy for the lost and miserable: and no sooner are the sinner’s eyes opened to see his ruined, desperate state, and to cry for mercy, but the god of this world, who hitherto had blinded the eyes, and kept the heart secure by presumption, now opposes the sinner’s progress to a throne of grace, to a God of mercy, and to the Saviour of the lost. Satan does not easily part with his prey. But Jesus the strong man armed with almighty power and everlasting love, will conquer and cast him out.

blushed and trembled ; also her heart began to wax warm with desires to know from whence he came, and what his errand was to her. So he said unto her, " My name is Secret ;"\* I dwell, with those that are high. It is talked of, where I dwell, as if thou hadst a desire to go thither : also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

" There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to the beholders : and they will all be glad, when they shall hear the sound of thy feet step over thy father's threshold."

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This Vision proceeded, and said, " Christiana, here is also a letter for thee, which I have brought from thy husband's King ;" so she took it, and opened it, but it smelt after the manner of the best perfume. (Sol. Songs i. 3.) Also it was written in letters of gold. The contents of the letter were these : " that the King would have her do as did Christian her husband ; for that was the only way to come to his city, and to dwell in his presence with joy for ever." At this the good woman was quite overcome : so she cried out to her visitor, " Sir, will you carry me and my children with you, that we may also go and worship the King !"

Then said the visitor, " Christiana, *the bitter is before the sweet*, Thou must through troubles, as he did that went before thee, enter this celestial city. Wherefore I advise thee to do as did Christian thy husband : go to the Wicket-gate yonder over the plain ; for that stands in the head of the way up which thou must go, and I wish thee good speed. Also I advise thee that thou put this letter in thy bosom : that thou read therein to thyself, and to thy children, until they have got it by heart ; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage ; (Psal. cxix. 54 ;) also this thou must deliver in at the far gate."†

\* " The fear of the Lord is the beginning of wisdom," Psalm cxi. 10. and " The secret of the Lord is with them who fear him," Psalm xxv. 14. The Spirit the Comforter, never convinces the soul of sin, but he also revives and comforts the sincere heart with glad tidings of free and full pardon of sin, through the blood of the LAMB.

† Says our Lord, " When the Spirit is come, he shall testify of me—he shall lead you into all truth—he shall show you things to come." All this the convinced sin-

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Christiana called her sons together, and began thus to address herself unto them: "My sons, I have as you may perceive been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own estate and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both my heart and yours against him, and refused to go with him on pilgrimage.

"The thoughts of these things would now kill me outright, but for that a dream which I had last night, and but that for the encouragement this stranger has given me this morning. Come, my children let us pack up, and be gone to the gate that leads us to that celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land."

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So the visitor bid them farewell; and they began to prepare to set out for their journey.

But, while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana.† Yet they came in: but, behold, they found the good woman preparing to be gone from her house.

So they began, and said, "Neighbour, pray, what is your meaning by this?"

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, "I am preparing for a journey." (This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have had him gone back for fear of the lions.)

*Tim.* For what journey, I pray you?

ner finds true in experience. As the Spirit testifies of Christ, so he leads the soul to Christ, that he may be the sinner's only hope, salvation and strength. Thus he glorifies Christ.

\* Reader, stop and examine; did ever any of your former friends and carnal acquaintance take knowledge of a difference in your language and conduct? Do they still approve of you as well as ever? What reason, then, have you to think yourself a pilgrim? for no sooner does any one commence a pilgrim, but that word is fulfilled, "For then I will turn to the people a pure language." Zeph. iii. 9. If the heart be ever so little acquainted with the Lord, the tongue will discover it, and the carnal and profane will ridicule and despise you for it.



*Chr.* Even to go after my old husband.—And with that she fell a weeping.

*Tim.* I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

*Chr.* Nay, my children shall go with me: not one of them is willing to stay behind.

*Tim.* I wonder in my heart, what or who has brought you into this mind!

*Chr.* Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

*Tim.* Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that temptetd thee to go nobody knows where?

Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a dreaming last night, that I saw him. Oh that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill. (2 Cor. v. 1—4.) The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter, which invites me to come.—And with that she plucked out her letter, and read it, and said to them,\* What now will you say to this!

*Tim.* Oh the madness that has possessed thee and thy husband! to run yourself upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity-fair, to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Therefore, though thou shouldst

\* This was a letter full of the love of Jesus, and the precious invitation of his loving heart to all sinners to come unto him, as recorded in his blessed word.—Happy sinners, whose eyes are opened to read them: but this the world calls madness.

be so rash as to cast away thyself; yet for the sake of the fruit of thy body, keep them at home.\*

But Christiana said unto her, Tempt me not my neighbor: I have now a price put into my hand to get a gain, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. *The bitter must come before the sweet*, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me further.†

Then Timorous also reviled her, and said to her fellow, "Come, neighbor Mercy, let us leave her in her own hands, since she scorns our counsel and company." But Mercy was at a stand, and could not so readily comply with her neighbor; and that for a two-fold reason:—1st. Her bowels yearned over Christiana. So she said within herself, "If my neighbor will needs be gone, I will go a little way with her, and help her."—2dly. Her bowels yearned over her own soul; for what Christiana had said, had taken some hold upon her mind. Wherefore she said within herself again, "I will yet have more talk with this Christiana; and if I find truth and life in what she shall say, myself with my heart shall also go with her." Wherefore Mercy began thus to reply to her neighbor Timorous.

*Mer.* Neighbor, I did indeed come with you to see Christiana this morning; and, since she is, as you see, a taking her last farewell of the country, I think to walk this sun-shiny morning a little with her, to help her on her way.—But she told her not of her second reason, but kept it to herself.

*Tim.* Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but, when we are in, we are in. So Mrs. Timorous re-

\* The Lord, who quickens us by his Spirit, and calls us by his word, well knows the carnal enemies who will oppose our progress in the divine life: therefore he tells us, "If thy brother, or the wife of bosom, or thy friend, which is as thine own soul, entice thee secretly from the Lord, thou shalt not hearken unto him," &c. Deut. xiii. 6. Let the word of God be the rule, and Christiana's conduct an example to all who are setting their face Zion-ward. O beware of the reasoning of the flesh. Dread to look back. Tremble at the thought of going back; for the Lord hath no pleasure in such. Heb. x. 38.

† That is right. It is well to be bold in the name of the Lord, with those who seek to turn us away from following on to know the Lord; for nothing less than life and salvation, or death and damnation, will be the issue of it. O pilgrims, beware: beware of parleying with the carnal. Ever remember, you have a nature prone to catch the falling spark from their flint and steel, and tinder about you ever ready to take the fire.

turned to her house, and Christiana betook herself to her journey.\* But, when Timorous was got home to her house, she sends for some of her neighbors, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So, when they were come to her house, she falls to telling the story of Christiana, and of her intended journey. And thus she began her tale :

Neighbors, having but little to do this morning, I went to give Christiana a visit; and, when I came at the door, I knocked, as you know it is our custom: and she answered, "If you come in God's name, come in." So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town: she, and also her children. So I asked her, what was her meaning by that? And she told me in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing, And what, do you think she will go?

*Tim.* Ay, go she will, whatever come on't; and methinks, I know it by this; for that which was my great argument to persuade her to stay at home, (to wit, the troubles she was like to meet with in the way,) is one great argument with her, to put her forward on her journey. For she told me in so many words, "*The bitter goes before the sweet: yea, and forasmuch as it doth, it makes the sweet the sweeter.*"

Mrs. Bat's-eyes. Oh this blind and foolish woman! and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town: a good riddance for my part, I say of her; should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish or unneighborly, to talk of such matters as no wise body can abide: wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it.†

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at madam Wanton's, where

\* Here we see our Lord's word verified, "The one shall be taken, and the other left." Matt. xxiv. 41. Mercy obeys the call—Timorous perversely rejects it.

† O how do such carnal wretches sport with their own damnation, while they despise the precious truths of God, and ridicule his people; But it was in the beginning, he who was born after the flesh persecuted him who was born after the Spirit, so it will be, as long as the seed of the woman and the seed of the serpent are upon the earth.



we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others : so there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirable well-bred gentwoman, and Mr. Lechery is as pretty a fellow.

By this time Christiana was got on her way, and Mercy went along with her : so as they went, her children being there also, Christiana began to discourse. " And, Mercy," said Christiana, " I take this as an unexpected favor, that thou shouldest set foot out of doors with me, to accompany me a little in my way."

Then said young Mercy, (for she was but young,) If I thought it would be to purpose to go with you, I would never go near the town.

Well, Mercy, said Christiana, cast in thy lot with me ; I well know what will be the end of our pilgrimage : my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon *my* invitation. The King, who hath sent for me and my children, is one that delighteth in *mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me : only go along with me.\*

*Mer.* But how shall I be ascertained that I also shall be entertained ? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.†

*Chr.* Well loving Mercy, I will tell thee what thou shalt do : go with me to the Wicket-gate, and there I will further inquire for thee ; and, if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place ; I also will pay thee for thy kindness which thou showest to me and my children, in the accompanying of us on our way as thou dost.

\* Such is the true spirit of all real pilgrims. They wish others to know Christ, and to become followers of him with themselves. O how happy are they when the Lord is pleased to draw the hearts of any of their fellow sinners to himself.

† Though Christiana clearly saw and knew her calling of God, yet Mercy did not ; therefore she is in doubt about it. Just so it is with many at their first setting out. Hence they are ready to say, that they could even wish to have had the most violent convictions of sin, and to have been as it were, shook over the mouth of hell, that they might have had a greater certainty of their being called of God. But this is speaking unadvisedly. Better to take the apostle's advice ; " Give all diligence to make your calling sure."

*Mer.* Then will I go thither, and will take what shall follow : and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me.\*

Christiana was then glad at heart ; not only that she had a companion ; but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, "Wherefore weepeth my sister so?"

Alas ! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town ? and that which makes my grief the more is, because they have no instruction, nor any to tell them what is to come.†

*Chr.* Bowels become pilgrims : and thou doest for thy friends, as my good Christian did for me when he left me ; he mourned for that I would not heed nor regard him ; but his Lord and ours did gather up his tears, and put them into his bottle ; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost ; for the truth hath said, that "they that sow in tears shall reap in joy" and singing. And "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psal. cxxvi. 5, 6.

Then said Mercy,

"Let the most blessed be my guide,  
If't be his blessed will,  
Unto his gate, into his fold,  
Up to his holy hill :

And let him never suffer me  
To swerve or turn aside  
From his free grace and holy ways,  
Whate'er shall me betide.

And let him gather them of mine,  
That I have left behind ;  
Lord, make them pray they may be thine,  
With all their heart and mine."

\* Here is a blessed discovery of a heart divinely instructed. Mind, here is no looking to any thing Mercy was in herself, nor to any thing she could do for herself, but all is resolved into this, all is cast upon this, even the love of the heart of the King of heaven. Reader, can you be content with this lot ? Can you cast all, and rest all, upon the love of Christ ? Then bless his loving name for giving you a pilgrim's heart.

† This is natural ; when we know the worth of our souls and the value of Christ's salvation, and weep for our sins, also to mourn and weep for our carnal relatives, lest they should be eternally lost.

## CHAPTER II.

*Christiana, Mercy, and the Children, pass the Slough with safety, and are kindly received at the Wicket-Gate.*

Now, my old friend proceeded, and said,—But when Christiana came to the Slough of Despond, she began to be at a stand; “For,” said she, “this is the place in which my dear husband had like to have been smothered with mud.” She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true: for many there be, that pretend to be the King’s laborers, and say they are for mending the King’s highways, that bring dirt and dung instead of stones, and so mar, instead of mending.\* Here Christiana, therefore, and her boys, did make a stand: but said Mercy, “Come, let us venture; only let us be wary.” Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, “Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord.”

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate, as you, I think no Slough of Despond could discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey’s end. For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall

\* But instead of being what they profess, the King’s laborers, Paul calls them gospel-perverters, and soul-troublers, Gal. v. 10. For instead of preaching a free and full salvation, graciously bestowed upon poor sinners, who can do nothing to entitle themselves to it, or to gain an interest in it; behold, these wretched daubers set forth salvation to sale upon certain terms and conditions, which sinners are to perform and fulfil. Thus they distress the upright and sincere, and deceive the self-righteous and wary into pride and delusion. Thus they mar, instead of mend the way; and bring dirt and dung, instead of stones, to make the way sound and safe for pilgrims. Beware of the sophistry of such professors.



meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they came they betook themselves to a short debate, about how they must manage their calling at the gate: and what should be said unto him that did open unto them: so it was concluded, since Christiana was the eldest, that she should knock for entrance, and, that she should speak to him that did open for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of that gate should espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first.

Then said the keeper of the gate, "Who is there?" So the dog left off to bark, and he opened unto them.\*

Then Christiana made a low obeisance, and said, "Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate." Then said the keeper, "Whence come ye? And what is it that you would have?"

Christiana answered, "We are come from whence Christian did come, and upon the same errand as he, to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the Celestial city. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above."

With that the keeper of the gate did marvel, saying, "What, is she now become a pilgrim, that but a while ago abhorred that life?" Then she bowed her head, and said, "Yea; and so are these my sweet babes also."

Then he took her by the hand, and let her in, and said also, "Suffer the little children to come unto me;" and with that he

\* No sooner does a poor sinner open his lips in prayer to Jesus, but the devil will bark and roar at him, and by all means try to terrify and discourage him. Do you find this? What is your remedy? Resist the devil, and he will fly from you, James iv. 7. Draw nigh to God, and he will draw nigh to you, James iv. 8. O ever remember our Lord's word, men should pray always and not faint. Luke xviii. 1.

shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, "Who is there?" And Christiana said, "It is my friend."

So he opened the gate and looked out, but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, "Damsel I bid thee arise."

"O sir, (said she,) I am faint; there is scarce life left in me." But he answered, that one said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." Jonah ii. 7. Fear not, but stand upon thy feet, and tell me wherefore thou art come.

*Mer.* I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I presume.\*

*Good-Will.* Did she desire thee to come with her to this place?

*Mer.* Yes; and, as my Lord sees, I am come; and if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be partaker thereof.

\* Mercy's case is not singular. Many have set out just as she did, and have been discouraged by the same reason as she was. She, as many have been, was encouraged to set out in the ways of the Lord by her neighbor and friend. Hence she thought there was no cause to conclude that she was called by the Lord, but that it was only the effect of human power, or moral persuasion, and therefore doubted and fainted lest she should not meet with acceptance. But her very doubts, fears, and distress, proved the earnestness of her heart, and the desire of her soul after the Saviour; and also, that his mercy, love, and gracious power, had a hand in the work. Mark this, ye poor, doubting, fearful, trembling souls, who are halting every step, and fearing you have not set out aright, hear what Christ's angel said, and be not discouraged. Fear not, for ye seek Jesus. Matt. xxviii. 5.

Then he took her again by the hand, and led her gently in, and said, "I pray for all them that believe on me, by what means soever they come unto me." Then said he to those that stood by, "Fetch something, and give it Mercy to smell on, thereby to stay her faintings." So they fetched her a bundle of myrrh. A while after she was revived.

And now was Christiana, and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, "We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do."

I grant pardon, said he, by word and deed : by word, in the promise of forgiveness ; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed. Sol. Songs i. 2 ; John xx. 19.

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved ; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlor below, where they entered into talk by themselves : and thus Christiana began : "O Lord, how glad am I that we are got in hither !"

*Mer.* So you well say : but I of all have cause to leap for joy.

*Chr.* I thought one time as I stood at the gate, (because I had knocked, and none did answer,) that all our labor had been lost, especially when that ugly cur made such a heavy barking at us.\*

*Mer.* But my worst fear was, after I saw that you was taken into his favor, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, the one shall be taken and the other left." Matt. xxiv. 41. I had much ado to forbear crying out, Undone ! And afraid I was to knock any more : but when I looked up to what was written over the gate, I took courage. I also thought, that I must either knock again or die :† so I knocked, but I cannot tell how, for my spirit now struggled between life and death.

*Chr.* Can you not tell how you knocked ? I am sure your knocks were so earnest, that the very sound made me start : I

\* The devil often barks most at us, and brings his heaviest accusations against us, when mercy, peace, comfort, and salvation are nearest to us.

"Press on, nor fear to win the day,

"Though earth and hell obstruct the way."

† Here is a blessed example of deep humility, and of holy boldness, excited by the divine word. Go, thou ruined sinner, and do likewise.



thought I never heard such knocking in all my life ; I thought you would come in by a violent hand, or take the kingdom by storm. Matt. xi. 12.

*Mer.* Alas, to be in my case ! who that so was, could but have done so ? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might ?—But pray, what said my Lord unto my rudeness ? Was he not angry with me ?

*Chr.* When he heard your lumbering noise, he gave a wonderful innocent smile : I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog : had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

*Mer.* I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard : I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him ; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, “ Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips.”

So he said unto her, “ Peace be to thee ; stand up.” But she continued upon her face, and said, “ Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments,” (Jer. xii. 1, 2 ; ) wherefore dost thou keep so cruel a dog in thy yard, at the sight of which, such women and children as we, are ready to flee from the gate with fear ?

He answered and said, That dog has another owner : he is also kept close in another man’s ground, only my pilgrims hear his barking : he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from *worse to better*, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved ; but I take it all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power, to do them what his doggish nature would prompt him to. But what ! my purchased one, I trow, hadst thou known never so much

before-hand, thou wouldest not have been afraid of a dog. The beggars that go from door to door, will rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog; and shall a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and "my darling from the power of the dog."

Then said Mercy, I confess my ignorance: I speak what I understand not: I acknowledge that thou doest all things well.

Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before.

So I saw in my dream that they went on their way; and the weather was comfortable to them.

Then Christiana began to sing, saying,

"Bless'd be the day that I began  
A pilgrin for to be;  
And blessed also be that man  
That thereunto mov'd me.

'Tis true, 'twas long ere I began  
To seek to live forever;\*  
But now I run fast as I can;  
'Tis better late than never.

Our tears to joy, our fears to faith,  
Are turned as we see;  
That our beginning, (as one saith,)  
Shows what our end will be."



### CHAPTER III.

*The Pilgrims are assaulted, but relieved—Are entertained at the Interpreter's House.*

Now there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that belonged to him, whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in the garden, shot their branches over the wall; and being mellow, they that found them did gather them up, and eat

\* Matt. xx. 16.

of them to their hurt. So Christiana's boys, (as boys are apt to do,) being pleased with the trees, and with the fruit that did hang thereon, did pluck them and began to eat. Their mother did also chide them for so doing, but still the boys went on.\*

"Well," said she, "my sons, you transgress; for that fruit is none of ours:" but she did not know that they did belong to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way.—Now, by that they were gone about two bow's shot from the place that led them into the way, they espied two very ill-favored ones coming down apace to meet them.† With that Christiana and Mercy her friend covered themselves with their veils, and kept also on their journey: the children also went on before: so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, "Stand back, or go peaceably as you should." Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana waxed very wroth, and spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, "Stand back and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends."

Then said one of the two men: We make no assault upon your money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you forever.

Now Christiana, imagining what they should mean, made answer again, "We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay: our business is of life and death." So again she and her companions made a fresh essay to go past them; but they letted them in their way.

And they said, we intend no hurt to your lives; 'tis another thing we would have.

"Ay," quoth Christiana, "you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter." And with that they both shrieked out, and cried, Murder! Murder! and so put them-

\* What is this garden, but the world? What is the fruit they here found? The lust of the flesh, the lust of the eye, and the pride of life. 1 John ii. 16.

† What are these ill-favored ones? Such as you will be sure to meet with in your pilgrimage; some vile lusts, or cursed corruptions, which are suited to your carnal nature. These will attack you, strive to prevail against you, and overcome you. Mind how these pilgrims acted, and follow their example.



selves under those laws that are provided for the protection of women. Deut. xxii. 23—27. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.\*

Now they being, as I said, not far from the gate, in at which they came, their voice was heard from where they were thither; wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle: the children also stood crying by. Then did he who came in for their relief call out to the ruffians, saying, "What is that thing you do? Would you make my Lord's people to transgress?" He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged: so the dog became their protector. This *Reliever* then came up to the women, and asked them how they did. So they answered, "We thank thy Prince, pretty well; only we have been somewhat affrighted: we thank thee also, that thou camest in to our help, for otherwise we had been overcome."

So after a few more words, this *Reliever* said as followeth: I marvelled much, when you were entertained at the gate above, seeing ye knew that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided these troubles and dangers: he would have granted you one.†

Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: besides, who could have thought, that so near the King's palace, there should have lurked such naughty ones? Indeed it had been well for us, had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us.‡

*Rel.* It is not always necessary to grant things not asked for, lest by so doing they become of little esteem: but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due; and so consequently

\* Here we see that the most violent temptations to the greatest evil is not sin, if resisted and not complied with. Our Lord himself was tempted in all things like as we are, yet without sin. Therefore, ye followers of him, don't be dejected and cast down, though you should be exercised with temptations to the blackest crimes, and the most heinous sins. Christ is faithful, and he will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

† Let this convince us of our backwardness to prayer, and make us attend to that scripture, "Ye have not, because ye ask not." James iv. 2.

‡ It is well to value present blessings, to be joyful in them, and thankful for them; but it is wrong to forget our dangers, and grow secure.

will be hereafter used. Had my Lord granted you a conductor you would not, neither, so have bewailed that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.\*

*Chr.* Shall we go back again to my Lord, and confess our folly and ask one?

*Rel.* Your confession of your folly I will present him with: to go back again, you need not; for in all places where you shall come you will find no want at all; for at every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, "he will be enquired of by them, to do it for them." Ezek. xxxvi. 37. And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Then said Mercy, What a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

Thy innocence, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed.†

Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

*Chr.* Why, I will tell you.—Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this: for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said, (it was when I was in my troubles,) "What shall we do with this woman? for she cries out waking and sleeping for forgiveness: if she be suffered to go on as she begins, we shall lose her as we have lost her husband." This you know might have made me take heed, and have provided when provision might have been had.

\* What loving, what precious reasoning is this! With what tender affection does our Lord reprove. See how kindly it works upon a pilgrim's soul. Poor Christiana was going back to confess her folly, and make her request to her Lord. But she is forbidden, and encouraged and comforted to go on. O how does our Lord bear, and what pains does he take with us, poor awkward creatures, who are ever prone to act amiss. Let us ever think most lowly of ourselves, and most highly of him.

† Here is the display of a truly Christian spirit, in that open and ingenuous confession of her fault, taking all the blame upon herself, exaggerating it, and excusing Mercy.

Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our imperfections, so our Lord has taken occasion thereby, to make manifest the riches of his grace ; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now, when they had talked away a little more time, they drew near to an house that stood in the way : which house was built for the relief of pilgrims : as you will find more fully related in the first part of the records of the Pilgrim's Progress. So they drew on towards the house, (the house of the Interpreter,) and when they came to the door, they heard a great talk in the house : then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, named Innocent, and opened the door, and looked, and behold two women were there.

Then said the damsel to them, " With whom would you speak in this place ?"

Christiana answered, " We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such : wherefore we pray that we may be partakers of that for which we at this time are come ; for the day as thou seest, is very far spent, and we are loth to-night, to go any further."

*Dam.* Pray what may I call your name, that I may tell it to my Lord within ?

*Chr.* My name is Christiana ; I was the wife of that pilgrim that some years ago did travel this way ; and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Then ran Innocent in, and said to those within, " Can you think who is at the door ? there is Christiana, and her children, and her companion, all waiting for entertainment here !" Then they leaped for joy, and went and told their master. So he came to the door, and, looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he betook himself to a pilgrim's life ?



*Chr.* I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone ; and these are his four children ; but now I also am come, for I am convinced that no way is right but this.\*

*Inter.* Then is fulfilled that which is written of the man that said to his son, "Go work to-day in my vineyard ; and he said to his father, I will not ; but afterwards repented and went." Matt. xxi. 28, 29.

Then said Christiana, So be it ; Amen. God make it a true saying upon me, and grant that I may be found at the last "of him in peace, without spot and blameless !"

*Inter.* But why standest thou at the door ? Come in, thou daughter of Abraham : we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come children, come in : come maiden, come. So he had them all into the house.

So when they were within, they were bidden to sit down and rest them ; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled for joy that Christiana was become a pilgrim : they also looked upon the boys ; they stroked them over their faces with their hands, in token of their kind reception of them : they also carried it lovingly to Mercy, and bid them all welcome into their Master's house.†

After a while, because supper was not ready, the Interpreter took them into his *significant rooms*, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the greatest of all ; together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart

\* Here see how the experience of true grace works in the heart : by keeping the subjects of it low in their own eyes, and cutting off all self-exaltings. "I am that hard-hearted woman," &c. This ever dwelt uppermost in Christiana's heart. Oh soul, if thou truly knowest thyself, thou wilt ever be sinking into nothing, because a sinner before the Lord, and confessing thy vileness unto him, acknowledge if he had left thee to thyself, destruction must have been thy inevitable doom. And see how confident divine teaching makes us. Under its power and influence, we can say with Christiana, "I am convinced that no way is right but this," even to be a pilgrim of the Lord, and a sojourner upon the earth.

† Here is joy indeed, which strangers to the love of Christ intermeddle not with. Believer, did you never partake of this pleasing, this delightful sensation, on seeing other poor sinners, like thyself, called to know Jesus and follow him ? Surely this is the joy of heaven ; and if thou hast this joy, thou hast the love that reigns in heaven. O for a spread and increase of this spirit among Christians of all denominations.

again, and has them first into a room, where was a man that could look no way but downwards, with a muck-rake in his hand : there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake ; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself, that I know somewhat the meaning of this ; for this is the figure of a man in this world : is it not, good Sir ?

Thou hast said right, said he, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than do what he says that calls to him from above, with the celestial crown in his hand ; it is to show, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also showed thee, that the man could look no way but downwards, it is to let thee know, that earthly things when they are with power upon men's minds, quite carry their hearts away from God.

Then said Christiana, O ! deliver me from this muck-rake.

That prayer, said the Interpreter, has lain by till it is almost rusty : " Give me not riches," is scarce the prayer of one of ten thousand. (Prov. xxx. 8.) Straws, and sticks, and dust, with most are the things now looked after.

With that Mercy and Christiana wept, and said, " It is, alas ! too true."\*

When the Interpreter had showed them this, he had them into the very best room in the house (a very brave room it was :) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round ; for there was nothing to be seen but a very great spider on the wall : and that they overlooked.

Then said Mercy, Sir, I see nothing : but Christiana held her peace.

\* The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that no other selection equally interesting, could be expected : some valuable hints, however, are here adduced. The first emblem is very plain, and so apposite, that it is a wonder any person should read it, without lifting up a prayer to the Lord, and saying, " Oh ! deliver me from this Muck-rake." Yet alas, it is to be feared, such prayers are still little used, even by professors of the Gospel ; at least they are contradicted by the habitual conduct of numbers among them, and this should very properly lead us to weep over others, and tremble over ourselves. Reader, didst thou, like these pious pilgrims, never shed a generous tear for thy base and disingenuous conduct towards thy Lord, in preferring the sticks and straws of this world, to the unsearchable riches of Christ, and the salvation of thy immortal soul ?





[p. 283.]

THE MUCK RAKE.





But, said the Interpreter, "Look again:" she therefore looked again, and said, "Here is not any thing but an ugly spider, who hangs by her hands upon the wall."

"Then," said he, "is there but one spider in all this spacious room?" Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, "Yes, Lord, there is more here than one: yea, and spiders whose venom is far more destructive than that which is in her." The Interpreter then looked pleasantly on her, and said, "Thou hast said the truth." This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.\*

Then said the Interpreter again, "The spider taketh hold with her hands, (as you see,) and is in king's palaces." And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in, the best room that belongs to the king's house above!

I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this spider, this venomous and ill-favored creature, we were to learn how to act faith, that came not into my thoughts; that she worketh with hands, and, as I see, dwells in the best room in the house.—God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes: yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. "See," said he, "what this little chick doeth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again," said he, "observe and look:" so they gave heed, and perceived that the hen did walk in a fourfold method towards her

\* The author did not mean by the emblem of the spider, that the sinner might confidently assure himself of salvation, by the blood of Christ, while he continued full of the poison of sin, without experiencing and evidencing any change; but only that no consciousness of actual guilt, and inward pollution, need discourage any one from *applying* to Christ, and fleeing for refuge, "to lay hold on the hope set before them," that thus the sincere soul may be delivered from condemnation, cleansed fully from pollution, and so made meet for those blessed mansions, into which no unclean thing can find admission.

chickens. 1. She had a *common call*; and that she had all the day long. 2. She had a *special call*; and that she had but sometimes. 3. She had a *brooding note*. And, 4. She had an *outcry*. Matt. xxiii. 37.

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people: by his common call he gives nothing; by his special call he always has something to give; he has also a brooding voice for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.\*

"And, Sir," said Christiana, "pray let us see some more."—so he had them into the slaughter-house, where was a butcher killing of sheep: and behold, the sheep was quiet, and took her death patiently. "Then," said the Interpreter, "you must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quickly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears.—Your King doth call you his sheep."†

After this he led them into his garden, where was great variety of flowers: and he said, "Do you see all these!" So Christiana said, "Yes." Then said he again, "Behold the flowers are divers in stature, in quality, and colour, and smell and virtue; and

\* Our Lord hath, in immense condescension, employed this emblem, to represent his tender love to sinners, for whom he bare the storm of wrath himself, that by flying to him, they might be safe and happy under the shadow of his wing. (Matt. xxiii. 37.) The *common call* signifies the general invitations of the gospel, which should be addressed without restriction, to every creature within the sound thereof: "preach this my gospel to every creature:" "as many as ye find bid to the marriage." In proportion as sinners obey what Mr. Bunyan termed a *common call*, so shall they feel what he styles a *special call*; when God bestows the grace, peace, and pardon of the gospel of Christ upon those who believe with an heart unto righteousness. The *brooding note* is when he gathers them under his wings, warms their hearts with the comforts of his love, nourishes their souls with close fellowship with himself, and refreshes their spirits with the overflowings of joy in the Holy Ghost. "In the shadow of thy wings will I rejoice," says David. (Psal. lxi. 7.) "I sat under his shadow with great delight, and his fruit was sweet unto my taste." (Song. ii. 3.) O for more of these precious brooding notes, to be gathered under the wings of our Immanuel! But be our frames and experiences what they may, still we are ever in danger; for our enemies surround us on every side. Therefore our Lord has an *outcry*; he gives the alarm, calls upon us, and warns us of danger. Why? that we should flee to him, and run into him. For "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. xviii. 10.

† Were we as sheep going astray? Are we now returned to thee, O Christ, the great Shepherd and Bishop of our souls? Lord give us more and more of thy meek and lowly spirit!



some are better than some ; also where the gardener hath set them, there they stand, and quarrel not one with another.\*

Again, he had them into his field, which he had sown with wheat and corn : but, when they beheld, the tops of all were cut off, only the straw remained. He said again, " This ground was dugged, and plowed, and sowed ; but what shall we do with the crop ? " Then said Christian, " Burn some, and make muck of the rest. " Then said the Interpreter again, " Fruit you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men : beware that in this you condemn not yourselves. " †

Then, as they were coming in from abroad, they espied a robin with a great spider in his mouth ; so the Interpreter said, " Look here. " So they looked and, mercy wondered ; but Christiana said, " What a disparagement it is to such a little pretty bird as the robin red-breast is ! he being also a bird above many, that loveth to maintain a kind of sociableness with men : I had thought they had lived upon crumbs of bread, or upon other such harmless matter : I like him worse than I did. "

The Interpreter then replied, This robin is an emblem, very apt to set forth some professor by ; for to sight they are, as this robin, pretty of note, colour, and carriage ; they seem also to have a very great love for professors that are sincere ; and above all other to desire to associate with them, and to be in their company ; as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord : but when they are by themselves, as the robin, they can catch and gobble up *spiders*, they can change their diet, drink and swallow down sin like water. ‡

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell some other things that are profitable.

\* Christ's church is his garden ; believers are planted in it by the power of his grace, and they shall soon be transplanted into his kingdom of glory. Though there may be little non-essential differences of judgment, yet why should they fall out ? O for more love and peace from Jesus, and then there will be more among each other.

† A precious caution. See to it, Christian, that you avoid those things which cause deadness and unfruitfulness, and follow those things which tend to quicken and make your souls fruitful in good works, to the glory of God.

‡ Reader, a very striking emblem this, and most pertinently applied : and if your soul is sincere, it will cause a holy fear, create a godly jealousy, put you upon self-examining, and make you sigh out in some such words as David : " Search me, O God, and know my heart ; try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting. " Ps. cxxxix. 23, 24. O what will it avail in a dying hour, or in the judgment day, that we have worn the mark of profession, and seemed to man what we were not in heart and reality of life before God ? From all self-deceiving, good Lord, deliver us ! for we are naturally prone to it.

Then the Interpreter began, and said : The fatter the sow is the more she desires the mire ; the fatter the ox is, the more gamely he goes to the slaughter, and the more healthy the lustful man is, the more prone is he unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price.

'Tis easier watching a night or two, than to sit up a whole year together : so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every ship-master, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel : but who will throw the best out first ? None but he that feareth not God.

One leak will sink a ship ; and one sin will destroy a sinner.

He that forgets his friend is ungrateful unto him : but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat and barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If this world, which God sets light by, is counted a thing of that worth with men ; what is heaven, that God commendeth it ?

If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above ?

Every body will cry up the goodness of men ; but who is there, that is, as he should be, affected with the goodness of God ?

We seldom set down to meat, but we eat and leave : so there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, "What means this ?"—"This tree," said he, "whose outside is fair, and whose inside is rotten, is it, which may be compared to them that are in the garden of God ; who with their mouths speak high in behalf of God, but in deed will do nothing for him ; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box."

Now supper was ready, the table spread, and all things set on board ; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him, with music at meals ; so the minstrels played. There was

also one that did sing, and a very fine voice he had. His song was this—

“The Lord is only my support,  
And he that doth me feed;  
How can I then want any thing  
Whereof I stand in need?”

When the song and music were ended, the Interpreter asked Christiana, what it was that at first did move her thus to betake herself to a pilgrim's life? Christiana answered: First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

*Inter.* But met you with no opposition before you set out of doors?

*Chr.* Yes, a neighbour of mine, one Mrs. Timorous (she was kin to him that would have persuaded my husband to go back, for fear of the lions,) she also befooled me,\* for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it; the hardships and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me: yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not have every body know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out *murder*; and the two that made this assault upon us, were like the two that I saw in my dream.

Then said the Interpreter, “Thy beginning is good, thy latter end shall greatly increase.” So he addressed him to Mercy, and said unto her, “And what moved thee to come hither, sweet heart?”

Then mercy blushed and trembled, and for a while continued silent.

\* Ah Mrs. Timorous! How many professed pilgrims hast thou befooled and turned back! How often does she attack and affright many real pilgrims! O may we say to every incitement to self-complacency in our Lord's words, “Get thee behind me, Satan; thou savourest not the things that be of God, but those that be of men.”  
Mat. xvi. 23.



Then said he, Be not afraid, only believe and speak thy mind.

Then she began and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that filleth me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.\*

*Inter.* What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

*Mercy.* Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what she meant? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for the bringing him thither, &c. Now me thought while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all my heart, and will, if I may, go with Christiana to her husband, and his King.

*Inter.* Thy setting out is good, for thou hast given credit to the truth;† thou art a Ruth, who did, for the love she bare to Naomi,

\* A very simple and artless confession. The Lord works very differently upon the hearts of sinners, but always to one and the same end, namely to cause us to prize Christ, his salvation, and his ways, and to abhor ourselves, the paths of sin, and to cast off all self-righteous hopes. If this is effected in thy heart, Reader, no matter whether thou canst tell of visions and dreams, and talk high of experiences. Many are, and have been deceived by these things, and come to nothing. But where the soul is rooted and grounded in the knowledge of precious Christ, and love to his ways, though there may be many fears, yet this is an indubitable proof of a real and sincere pilgrim.

† Thou hast given credit to the truth. What is this but faith; the faith of the operation of God? But some may ask, what is justifying, saving faith; nothing more than a belief of the truth? If so, the very devils believe; yea, more, they tremble also. True: but mind how Mercy's faith wrought by her works. True, she did not tremble, like a devil, without hope, but she fled for refuge to the hope set before her in the gospel. She fled from sin, from the city of destruction, to Christ for salvation. Though she had not the joy of faith, yet she followed on to know the Lord, walking in his ways, and hoping for comfort from the Lord in his due time. O how are many poor pilgrims' hearts dejected and distressed about the

and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth ii. 11, 12.

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her.\*



#### CHAPTER IV.

*The Pilgrims, conducted by Great-Heart, proceed on their journey.*

IN the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile, "for (said he) you must *orderly* go from hence." Then said he to the damsel that first opened unto them, "Take them and have them into the garden to the *bath*, and there wash them and make them clean from the soil, which they have gathered by travelling." Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them, that there they must wash and be clean, for so her Master would have the women to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath not only sweet and clean, but also much enlivened and strengthened in their

faith of the gospel, by the strange, perplexing, unscriptural definitions which have been given of it! whereas faith is the most simple thing in the world, it is the belief of the truth as it is in Jesus; that we are lost sinners in ourselves, and that there is salvation for us in him. Where this is believed in the heart, it causes a sinner to become a pilgrim; believing the exceeding sinfulness of sin, the perfect purity of God's law, his own ruined state, the preciousness of Christ, the glory of his salvation, the necessity of holiness, and the hope of glory; this faith will influence the conduct, bring love into the heart, and cause the soul to persevere, looking to Jesus the author and finisher of our faith. O Reader, if thou hast a grain of this precious faith in thy heart, bless Jesus for it, and go on thy way rejoicing.

\* Here now is the comfort of faith. As by constant exercise of our faith, it grows strong, so it expels our doubts, enlivens our hearts, and sets our souls a blessing and praising our Immanuel. This prayer, "Lord increase our faith!" is ever needful for God's glory, and our soul's comfort.

joints. So when they came in, they looked fairer a deal than when they went out to the washing.\*

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, "Fair as the moon." Then he called for the seal, wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out of the land of Egypt, (Exod. xiii. 8—10;) and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like those of angels.†

Then said the Interpreter again to the damsel that waited upon the women, "Go into the vestry, and fetch out garments for these people." So she went and fetched out white raiment, and laid it down before him: so he commanded them to put it on:‡ it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one in herself, which they could see in each other. Now therefore they began to esteem each other better than themselves. "For you are fairer than I am," said one; and, "You are more comely than I am," said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart,§ and bid him take a sword, and helmet, and shield; "and

\* There are no pilgrims but daily need to have recourse to this bath. What may we understand by it? The blood of Jesus, which cleanses us from all sin. 1 John i. 7. Christ is the fountain opened for sin, and for uncleanness. Zech. xiii. 1. Christ is the soul's only bath. The Holy Spirit, the Sanctifier, leads us to the blood of the Lamb. The Spirit bears witness to this blood, and purifies and comforts by the application of this blood only.

† This means the sealing of the Spirit. Eph. iv. 30. O this is blessed sealing! None know the comfort and joy of it, but those who have experienced it. It confirms our faith, establishes our hope, and inflames our affections to God the Father for his love, to God the Son, for his gracious atonement and righteousness, and to God the Spirit for his enlightening mercy, regenerating grace, quickening, sanctifying, testifying, and assuring influences, whereby we know that we are the children of God, for "the Spirit itself beareth witness with our spirits that we are the children of God." Rom. viii. 16. Therefore grieve not the Holy Spirit.

‡ Mind, they are commanded to put it on. Though God imparts the righteousness of his beloved Son to sinners, yet it is received and put on by faith. Hence it is called the righteousness of God, (2 Cor. v. 21;) and the righteousness of faith. Rom. x. 6.

§ *Great-heart* may represent the stated pastoral care of a vigilant Minister, who is strong in the faith, and courageous in the cause of God. How thankful should we be for a pure ministry, and carefully improve all the blessings consequent thereupon.



take these my daughters, (said he,) conduct them to the house called Beautiful, at which place they will rest next." So he took his weapons, and went before them; and the Interpreter said, "God speed." Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang—

"This place has been our second stage,  
Here we have heard and seen  
Those good things, that from age to age  
To others hid have been.  
The dunghill raker, spider, hen,  
The chicken too, to me  
Hath taught a lesson; let me then  
Conformed to it be.  
The butcher, garden, and the field,  
The robin and his bait,  
Also the rotten tree doth yield  
Me argument of weight,  
To move me for to watch and pray,  
To strive to be sincere:  
To take my cross up day by day,  
And serve the Lord with fear."

Now I saw in my dream, that those went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause. Here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at that gate, to wit, that we should have pardon by *word* and *deed*; by *word*, that is, by the promise; by *deed*, to wit, in the way it was obtained. What the promise is, of that I know something: but what it is to have pardon by *deed*, or in the way that it was obtained, Mr. Great-heart, I suppose you know, which, if you please, let us hear your discourse thereof.

*Gr-h.* Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof; not by the person pardoned, but in "the way (saith another,) in which I have obtained it."—So then (to speak to the question more at large,) the pardon that you, and Mercy, and these boys, have attained by another; to wit, by him that led you in at that gate: and he hath obtained it in this double way: he hath performed righteousness to cover you, and spilt blood to wash you in.\*

*Chr.* But if he parts with his righteousness to us, what will he have for himself?

\* This, this is the comfort, joy, and glorying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilt blood to wash us! Have we faith in him? O how ought we to love him, glory in him, rejoice in him, and study to glorify him in every step of our pilgrimage!

*Gr.-h.* He has more righteousness than you have need of, or than he needeth himself.

*Chr.* Pray make that appear.

*Gr.-h.* With all my heart: but first I must premise, that he, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to separate its justice or righteousness from it. Of *these* righteousnesses, therefore, we are not made partakers, so that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood: if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will: and that is what he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous."\* Rom. v. 19.

*Chr.* But are the other righteousnesses of no use to us?

*Gr.-h.* Yes: for though they are essential to his natures and office, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth

\* Here Mr. Bunyan gives a very clear and distinct account of that righteousness of Christ, as mediator, which he wrought out by his perfect obedience to the law of God, for and in behalf of all believers: and which righteousness is imparted to them by God the Father, through faith, and in this righteousness, believers in Christ are made perfectly righteous before God. Of this righteousness, therefore, they glory, and their souls make their boast of it, saying, In the Lord Jehovah Jesus, have I righteousness. Isa. xlv. 24.

authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it: again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness." Rom. v. 17. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by *deed*, or by the work of another man! Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law; now from this course we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, (Rom. viii. 34; Gal. iii. 13;) for the sake of which, God passeth by you, and will not hurt you, when he comes to judge the world.\*

*Chr.* This is brave: now I see that there was something to be learned by our being pardoned by *word* and *deed*. Good Mercy, let us labor to keep this in mind; and my children, do you remember it also.—But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

\* Thus we see what God hath joined together, the life and death, the atonement and righteousness of his beloved Son, for the salvation of our souls. Both enter into the essence of the faith of the gospel. Let us beware never to separate them in our views. We want both his blood to atone for our sins, and his righteousness to be imparted to our souls.



*Gr.-h.* Yes, it was the belief of this that cut off those strings that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

*Chr.* I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet,) that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

*Gr.-h.* There is not only one comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot to us by it; for who can (if he does but once think that pardon comes not only by promise, but thus,) but be affected with the way and means of redemption, and so with the man that hath wrought it for him.\*

*Chr.* True: methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One! Oh! thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth!—No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also; nay, I wish now with all my heart, that here was madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.†

*Gr.-h.* You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that,

\* Come hither, ye sons of the sorceress, who make sport of holy raptures and heavenly ecstasy, begotten in the soul by the knowledge of redemption in the blood of Christ, the forgiveness of our sins. Laugh on till ye howl in destruction, for despising salvation by the blood of the Lamb.

† O brave Christians! See what it is to have one's heart inflamed with a sense of the love of Christ. Here observe two things: 1st. That when the affections are thus powerfully carried out, it is no uncommon thing to believe, that all may thus come to a saving knowledge of the truth! 2dly. Beware of thinking slightly of having the affections thus divinely inflamed. Many poor, dry, formal professors are content with the cold light of the moon, without the genial warmth of the sun; with clear notions of truth in their heads, without their hearts being warmed, and their affections carried out by the powerful influences of the love of Jesus, who says, "Ask, and you shall receive, that your joy may be full." John xvi. 24.

instead of lamenting, they laughed at him ; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression, made by a divine contemplating upon what I have spoken to you. Remember that it was told you that the hen, by her common call gives no meat to her chickens. This you have therefore by a special grace.\*

Now I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage : and behold they were hanged up in irons a little way off on the other side.

Then said Mercy to him that was their guide and conductor, "What are these three men ? and for what are they hanged there ?"

*Gr.-h.* These three men were men of bad qualities ; they had no mind to be pilgrims themselves, and whomsoever they could they hindered : they were for sloth and folly themselves, and whomsoever they could persuade, they made so too : and withal taught them to presume that they should do well at last. They were asleep when Christian went by ; and now you go by they are hanged.†

*Mer.* But could they persuade any one to be of their opinion ?

*Gr.-h.* Yes, they turned several out of the way. There was Slow-pace, they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants and to count the best of them meddlesome, troublesome busy-bodies : further, they would call the bread of God, husks ; the comforts of his children, fancies ; the travail and labor of pilgrims, things to no purpose.‡

\* Mind how tenderly Great-heart deals with Christiana. He does not attempt to damp her joy, and throw cold water upon the fire of her affections, but gently insinuates, 1st. The peculiar frame of mind she speaks from. 2dly. By a gentle hint, suggests, that her indulgences were of a peculiar nature, bestowed upon the faithful in Christ only. And that therefore, amidst all her joyful feelings, she should know to whom she was indebted for them, and give all the glory to the God of all grace.

† God, as it were, gibbets some professors, and causes their names and characters to be publicly exhibited, as a terror to others.

‡ Let us consider the characters of these three professors : 1st. Here is *Simple*, who, as Solomon says, believeth every word, (Prov. xiv. 15 ;) a foolish, credulous professor, who is easily led away and beguiled by smooth words and fair pretences

Nay, said Christiana, if they were such, they should never be bewailed by me : they have but what they deserve ; and I think it well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some pillar of iron or brass, and left here where they did their mischiefs, for a caution to other bad men ?

*Gr.-h.* So it is, as you may well perceive if you will go a little to the wall.

*Mer.* No, no ; let them hang, and their names rot, and their crimes live for ever against them : I think it is a high-favor that they are hanged before we came hither ; who knows else what they might have done to such poor women as we are ?—Then she turned it into a song, saying—

“Now then you three hang there, and be a sign  
To all that shall against the truth combine.  
And let him that comes after fear this end,  
If unto pilgrims he is not a friend.  
And thou my soul, of all such men beware,  
That unto holiness opposers are.”



## CHAPTER V.

*The Pilgrims ascend the hill Difficulty, pass the Lions, and arrive at the house Beautiful.*

THUS they went on till they came to the foot of the hill Difficulty, where again their good friend Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring : Lo, saith he, this is the spring that Christian drank of before he went up this hill ; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. Ezek. xxxiv. 18. Thereat Mercy said, and why so envious, trow ? But, said the guide, it will do, if taken up and

of others ; ever learning, but never coming to the knowledge of the truth, so as to believe it, love it, and be established on it : hence liable to be carried away by every wind of doctrine. 2d. *Sloth*, a quiet, easy professor, who never disturbs any one by his diligence in the word of God, nor his zeal for the truths and glory of God. Hence all men speak well of him ; but Christ denounces a woe against all such. Luke vi. 6. 3dly. *Presumption*, one who presumes to find favor with God, in a way which his word does not promise, or expects salvation at the end, without the means prescribed by God for attaining it. O beware of these three sorts of professors, for they turn many aside. Real Christians are in danger of being seduced by them, if not of total destruction through their means.



put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt had gone to the bottom, and then they drank thereof.\*

Next he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here cast away when Christiana came by. And although you see these two ways are since stopped up with chains, posts, and a ditch, yet they are they which will choose to adventure here, rather than take the pains to go up this hill.

*Chr.* "The way of transgressors is hard:" (Prov. xiii. 15.) it is a wonder that they can get into those ways without danger of breaking their necks.

*Gr.-h.* They will venture; yea, if at any time any of the King's servants do happen to see them, and doth call upon them, and tell them, that they are in the wrong ways, and do bid them beware of the danger, then they railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our mouths." Jer. xlv. 16, 17. Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up; yet they will choose to go there.†

*Chr.* They are idle; they love not to take pains; uphill way is unpleasant to them. So it is fulfilled unto them as it is written,—"The way of the slothful man is an hedge of thorns." Prov. xv. 19. Yea, they will rather choose to walk upon a snare, than to go up this hill and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Christiana began to pant, and said, I dare say this is a breathing hill; no marvel if they that love their ease more than their souls, choose to themselves a smoother way. Then said Mercy, I must sit

\* This represents to us, that some preachers, as the prophet says, foul the water with their feet. Ezek. xxxiv. 18; that is, though they preach somewhat about Christ, and salvation by him, yet they so clog, mire, and pollute the stream of free grace, with pre-requisites, that a poor, thirsty soul cannot drink the water, nor allay his thirst with it; but is forced to let it stand, till these gross dregs sink to the bottom.

† Examine, which do you like best, self-soothing or soul-searching doctrine? Formalists and hypocrites love the former, and hate the latter. But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the uttermost.

down; also the least of the children began to cry: Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbor. Then he took the little boy by the hand, and led him thereto.\*

When they were come to the arbor, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labor! Matt. xi. 28. And how good is the Prince of pilgrims, to provide such resting places for them! Of this arbor I have heard much; but I never saw it before. But here let us beware of sleeping: for, as I have heard, for that it cost poor Christiana dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart: but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is *To go down the hill is easy*: but James said (for that was his name,) the day is coming, when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.†

Come, said Christiana, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his doors; he gave me also a piece of an honey-comb, and a little bottle of spirits. "I thought he gave you something," said Mercy, "because he called you aside." "Yes, so he did," said the other. "But," said Christiana, "it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion." Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, "Sir, will you do as we?" But he answered, "You are going on pilgrimage, and presently I shall return; much good may what you have do to you. At home I eat the same every day." Now when they had eaten and drank, and had chatted a little longer, their guide said to them, "The day wears

\* He who is a stranger to self-denial, knows not what this hill Difficulty means; for the nearer to the arbor of Jesus' rest, the more difficulties in the way; but the sweeter it is when attained.

† This is right; when we are praised, to have a conscious blush, well knowing how much we have to be ashamed of. O cry to the Lord continually against spiritual pride, and for an humble heart, knowing thyself to be a poor sinner.

away ; if you think good, let us prepare to be going." So they got up to go, and the little boys went before : but Christiana forgot to take her bottle of spirits with her ; so she sent her little boy back to fetch it. Then said Mercy, "I think this is a losing place. Here Christian lost his roll ; and here Christiana left her bottle behind her ; Sir, what is the cause of this ?" So their guide made answer, and said, "The cause is sleep or forgetfulness : some sleep when they should keep awake : and some forget when they should remember ; and this is the very cause, why often at the resting-places some pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments ; but for want of doing so, oftentimes their rejoicing ends in tears, and their sunshine in a cloud : witness the story of Christian at this place."\*

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place rendered. The verses were—

"Let him that sees that stage take heed,  
Upon his heart and tongue :  
Lest if he do not, here he speed  
As some have long ago."

The words underneath the verses were, "This stage was built to punish some upon, who, through *timorousness* or *mistrust*, shall be afraid to go further on pilgrimage : also on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavoring to hinder Christian on his journey.†

Then said Mercy, This is much like to the saying of the Beloved, "What shall be given unto thee ; or what shall be done unto thee, thou false tongue ? sharp arrows of the mighty, with coals of the juniper." Psal. cxx. 3, 4.

So they went on till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion : but yet when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions ; so they stept back and went behind. At this their guide smiled, and said, "How now, my boys ; do

\* Reader, mind this well ; remember it often ; and it will do thee good.

† Christians, take heed to your tongues. O beware, beware, lest in any wise, you make a false report of the good land, through fear or mistrust ! The Lord notes what you boldly speak for his ways, and to his glory ; and he marks your words which in any wise have a contrary tendency. The tongue is an unruly evil.



you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?"

Now as we went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one, that it seems had taken upon him to back the lions; and he said to the pilgrims' guide, "What is the cause of your coming hither?" Now the name of that man was Grim, or Bloody-man, because of his slaying of Pilgrims; and he was of the race of the giants.\*

Then said the pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go, and go it they shall, in spite of thee and the lions.

*Grim.* This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen; "Now I am risen a mother in Israel." Judges v. 6, 7.

Then he swore by the lions, but it should: and therefore bid them turn aside, for they should not have passage there. But their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, "Will you slay me upon mine own ground."

*Gr.-h.* It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of the lions.—And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing.†

\* Who is this giant Grim, who backs the lions, and terrifies the hearts of pilgrims with a sense of danger in the right way to the kingdom? It is an evil heart of unbelief. This Great-heart will fight with, and conquer. O how does unbelief multiply dangers, and magnify difficulties; call up fear, and deject our hearts! Unbelief makes every danger wear a grim, and terrible aspect. The only weapon to slay this enemy is the sword of the Spirit, which is the word of God. Eph. vi. 17.

† How often, after we have fought with the courage of faith, and the resolution of hope, and have overcome a grim enemy, have we seen the fiercest of our ene-

Wherefore, when old Grim that intended to back them, was dead, Great-heart said to the pilgrims, "Come now, and follow me, and no hurt shall happen to you from the lions." They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.

Now, when they were within sight of the porter's lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cried, "Who is there?" But as soon as the guide had said, "It is I," he knew his voice, and came down (for the guide had oft before that come thither as a conductor of pilgrims.) When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him,) he said unto him, How now, Mr. Great-heart, what is your business here so late at night? "I have brought," said he, "some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety."\*

*Por.* Will not you go in, and stay till morning?

*Gr.-h.* No. I will return to my Lord to-night.

*Chr.* Oh, Sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favor towards us.

Then said Mercy, Oh that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend or defender?

Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

*Gr.-h.* I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far

mies chained by the power of God, so as not to have the least power to hurt us? O pilgrim! it is sweet to reflect, that every lion-like foe is under the control of thy God, and cannot come one link of their chain nearer to thee than thy Lord will permit.

\* How mindful is our Lord of us! How gracious is he to us! What blessed provisions doth he make for us! If pilgrims are attacked by Giant Grim, and terrified with the sight of lions, they may be sure, that it is only a prelude to some sweet enjoyment of the Lord's love, and that they are near to some sweet asylum, some sanctuary of rest, peace and comfort.

with you, then you should have begged me of him to have gone through with you, and he would have granted your request. However, at present I must withdraw; and so good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christiana of her country, and of her kindred: and she said, "I came from the city of Destruction; I am a widow woman, and my husband is dead; his name was Christian, the pilgrim." "How!" said the porter, "was he your husband?" "Yes," said she, "and these his children; and this" (pointing to Mercy,) "is one of my townswomen." Then the porter rang his bell, as at such time he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the porter said, "Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage." She went in, therefore, and told it. But, oh, what noise for gladness was therein, when the damsel did but drop that out of her mouth!

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, "Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee." So she went in, and they followed her that were her children and her companions. Now when they were gone in, they were had into a large room, and bid to sit down; so they sat down, and the chief of the house were called to see and welcome the guests. Then they came in, and, understanding who they were, did salute each other with a kiss, and said, "Welcome, ye vessels of the grace of God, welcome unto us who are your faithful friends."\*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight, and the terrible lions, they desired, as soon as might be, to prepare to go to rest. "Nay," said those of the family, "refresh yourselves with a morsel of meat:" for they had prepared for them a lamb, with the accustomed sauce thereto.† Exod. xii. 6. For the porter had heard before of their coming, and

\* Here is a blessed mark of being vessels of the grace of God, when we delight in the sight of, salute and welcome others in the way to Zion, and mutually have our hearts and affections drawn out to each other in love. O how sweet is the fellowship of pilgrims below! what must it be above! Infinitely above conception. Lord, fire our souls with the thought of ever being with thee and each other in thy kingdom.

† The Lamb is the food of pilgrims, and the end of their conversation. Reader, can you feed upon Christ by faith? Is the Lamb the nourishment of thy soul, and the portion of thy heart? Canst thou say from sweet and blessed experience, his flesh is meat indeed, and his blood is drink indeed? Is it thy delight to think of him, hear of him, speak of him, abide in him, and live upon him? O bless him, and praise him for his mercy.



had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. "But let us," said Christiana, "if we may be so bold as to choose, be in that chamber that was my husband's when he was here." So they had them up thither, and they all lay in a room. John i. 29. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

*Chr.* Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

*Mer.* And you as little thought of lying in his bed, and in his chamber to rest, as you do now.\*

*Chr.* And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall!

*Mer.* Hark, don't you hear a noise!

*Chr.* Yes, 'tis, as I believe, the noise of music, for joy that we are here.

*Mer.* Wonderful! Music in the house, music in the heart, and music also in heaven, for joy that we are here!†

Thus they talked awhile, and then betook themselves to sleep. So in the morning when they were awaked, Christiana said to Mercy, "what was the matter that you did laugh in your sleep to-night? I suppose you was in a dream."

*Mer.* So I was, and a sweet dream it was; but are you sure I laughed?

*Chr.* Yes; you laughed heartily: but pr'ythee, Mercy, tell me thy dream.

*Mer.* I was a dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, "Mercy, what aileth thee?" Now when he had heard me make my complaint, he said, "Peace be to thee:" he also wiped mine eyes with his handkerchief, and clad me in silver

\* Pray, mind the above sweet note, "Christ's bosom is for all pilgrims." It is there the weary find rest, and the burdened soul ease. O for more reclining of soul upon the precious bosom of our dear Lord! We can be truly happy no where else.

† O what precious harmony is this! how joyful to be the subjects of it, and to join in it! The free sovereign grace of God is the delightful theme; and glory to God in the highest, the universal chorus. It is the wonder and joy of sinners on earth, and of angels in heaven.

and gold. He put a chain upon my neck, and ear-rings in mine ears, and a beautiful crown upon my head. Ezek. xvi. 8—13. Then he took me by the hand, and said, "Mercy, come after me." So he went up, and I followed, till we came at a golden gate. Then he knocked: and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, "Welcome, daughter." The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?\*

*Chr.* Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last. "God speaks once, yea, twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed." Job xxxiii. 14—16. We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oft-times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.†

*Mer.* Well, I am glad of my dream, for I hope, ere long, to see it fulfilled, to the making of me laugh again.

*Chr.* I think it is now high time to rise, and to know what we must do.

*Mer.* Pray, if they advise us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with these maids; methinks Prudence, Piety, and Charity, have very comely and sober countenances.

*Chr.* We shall see what they will do.—So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

\* Pray observe this dream: it is a most precious one indeed. We find it true in the broad day of sweet experience; for then it is we get the most blessed visits from our Lord, when we get by ourselves and bemoan the deadness of our poor hearts. True, we may be laughed at, called fools, and despised by the profane and self-righteous, who do not feel the hardness of their hearts, nor bemoan themselves for it; yet the loving, compassionate, tender-hearted Saviour, is ever near to us, he feels for us, sympathizes with us, will manifest himself to us, and revive us with the sense of peace, the joy of hope, and the comforts of love.

† O how blessed are they who are watching and waiting continually to hear the small still voice of the Spirit, speaking rest and peace to their souls by the blood of the Lamb! O how condescending is our Lord, thus to visit us, and converse with us in the way to his kingdom!

Then said Prudence and Piety, if you will be persuaded to stay here awhile, you shall have what the house will afford.

Ay, and that with a very good will, said Charity. So they consented, and staid there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them; so she gave her free consent. Then she began with the youngest, whose name was James. And she said, "Come, James, canst thou tell me who made thee?"

*Jam.* God the Father, God the Son, and God the Holy Ghost.

*Prud.* Good boy. And canst thou tell who saved thee?

*Jam.* God the Father, God the Son, and God the Holy Ghost.

*Prud.* Good boy still. But how doth God the Father save thee?

*Jam.* By his grace.

*Prud.* How doth God the Son save thee?

*Jam.* By his righteousness, and blood, and death, and life.

*Prud.* And how doth God the Holy Ghost save thee?

*Jam.* By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, you are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Then she said, Come Joseph, (for his name was Joseph) will you let me catechise you?

*Jos.* With all my heart.

*Prud.* What is man?

*Jos.* A reasonable creature, made so by God, as my brother said.

*Prud.* What is supposed by this word—*saved*?

*Jos.* That man by sin has brought himself into a state of captivity and misery.

*Prud.* What is supposed by his being saved by the Trinity?

*Jos.* That sin is so great and mighty a tyrant, that none can pull us out of its clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

*Prud.* What is God's design in saving poor man?

*Jos.* The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creature.

*Prud.* Who are they that must be saved?

*Jos.* Those that accept of his salvation.

*Prud.* Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened to what she has said unto thee.



Then said Prudence to Samuel, (who was the eldest son but one,) Come Samuel, are you willing that I should catechise you also ?

*Sam.* Yes, forsooth, if you please.

*Prud.* What is heaven ?

*Sam.* A place and state most blessed, because God dwelleth there.

*Prud.* What is hell ?

*Sam.* A place and state most woful, because it is the dwelling-place of sin, the devil, and death.

*Prud.* Why wouldst thou go to heaven ?

*Sam.* That I may see God, and serve him without weariness ; that I may see Christ, and love him everlastingly ; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

*Prud.* A very good boy, and one that has learned well. Then she addressed herself to the eldest, whose name was Matthew ; and she said to him, Come Matthew, shall I also catechise you ?

*Mat.* With a very good will.

*Prud.* I ask, then, if there was ever any thing that had a being antecedent to, or before God ?

*Mat.* No ; for God is eternal ; nor is there any thing excepting himself, that had a being until the beginning of the first day : "For in six days the Lord made heaven and earth, the sea, and all that in them is."

*Prud.* What do you think of the Bible ?

*Mat.* It is the holy word of God.

*Prud.* Is there nothing written there but what you understand ?

*Mat.* Yes, a great deal.

*Prud.* What do you do when you meet with places therein that you do not understand ?

*Mat.* I think God is wiser than I. I pray also that he will please to let me know all therein, that he knows will be for my good.\*

*Prud.* How believe you, as touching the resurrection of the dead ?

*Mat.* I believe they shall rise, the same that was buried ; the same in nature, though not in corruption. And I believe this

\* Though this is answered with the simplicity of a child ; yet it is, and ever will be, the language of every father in Christ. Happy those whose spirits are cast into this humble blessed mould ! O that this spirit may accompany us in all our researches, in all our ways, and through all our days.

upon a double account : First, because God has promised it—Secondly, because he is able to perform it.\*

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others : for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you : but especially be much in the meditation of that book, that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.



## CHAPTER VI.

*Mr. Brisk pays his addresses to Mercy.—Matthew taken ill, but recovers, &c.*

Now by that these pilgrims had been at this place a week, Mercy had a visitor that pretended some good will unto her, and his name is Mr. Brisk, a man of some breeding, and that pretended to religion ; but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was, to be always busying of herself in doing ; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. "I will warrant her a good house-wife," quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him ; for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion ; but was, as they feared, a stranger to the power of that which is good.

\* Here is the foundation of faith, and the triumph of hope, God's faithfulness to his promise, and his power to perform. Having these to look to, what should stagger our faith, or deject our hope ? We may, we ought to smile at all carnal objections, and trample upon all corrupt reasonings.

Nay then, said Mercy, I will look no more on him ; for I purpose never to have a clog to my soul.\*

Prudence then replied, that there needed no great matter of discouragement to be given to him ; for continuing so as she had begun, to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a making of things for the poor. Then said he, "What, always at it?" "Yes," said she, "either for myself or for others." "And what canst thou earn a day?" quoth he. "I do these things," said she, "that I may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life." (1 Tim. vi. 17—19.) "Why, pr'ythee, what dost thou do with them?" said he. "Clothe the naked," said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.†

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee: for, notwithstanding his pretence to religion, and his seeming love to *mercy*, yet *mercy* and he are of tempers so different, that I believe they will never come together.

*Mer.* I might have had husbands before now, though I spoke not of it to any ; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

*Prud.* Mercy in our days is little set by, any further than as to its name ; the practice, which is set forth by the conditions, there are but few that can abide.

Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband: for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, married to one of these churls: but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

*Prud.* And yet he was a professor, I warrant you!

\* Most blessed resolution! Ah, pilgrims, if you were more wary, how many troubles would you escape, and how much more happy would you be in your pilgrimage? It is for want of this wisdom, that many bring evil upon themselves.

† How easily are the best of characters traduced, and false constructions put upon the best of actions? Reader, is this your lot also? Mind your duty. Look to your Lord. Persevere in his works and ways; and leave your character with him to whom you can trust your soul. For if God be for us, who shall be against us? What shall harm us, if we be followers of that which is good?



*Mer.* Yes, such a one as he was, and such as the world is now full of: but I am for none of them all.\*

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled, as it were, both ends together.† There dwelt also not far from thence, one Mr. Skill, an ancient and well approved physician. So Christiana desired it, and they sent for him, and he came: when he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, "What diet has Matthew of late fed upon?" "Diet!" said Christiana, "nothing but what is wholesome." The physician answered, "This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die."

Then said Samuel, mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat.‡

True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

*Skill.* I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.§

Then Christiana began to cry; and she said, "O naughty boy! and, O careless mother! what shall I do for my son?"

*Skill.* Come, do not be too dejected; the boy may do well again, but he must purge and vomit.

\* Though we are to beware of a censorious spirit in regard to professors, yet when they give evidence by their walk, that they are not what they profess to be, holy followers of the Lamb, we are by no means to be deceived by them. For we have an unerring rule laid down by our Lord, to judge of them, "ye shall know them by their fruits," (Matt. vii. 16;) yea, and we ought to be faithful to them too, by reproving them in the spirit of humility and love.

† See the effects of sin. It will pinch and gripe the conscience, and make the heart sick.

‡ Observe how useful pilgrims are to each other, in faithfully reminding of their conduct. Though this sin was committed some time past, and neither Matthew nor his mother thought of it; yet it must be brought to light, and repented of.

§ Here is conviction for the mother, in not warning of sin, and chiding for it. She takes it home, falls under the sense of it, and is grieved for it. A tender conscience is a blessed sign of a gracious heart. Ye parents, who know the love of Christ, watch over your children; see to it, lest ye smart for their sins, in not warning and teaching them, that the fear of the Lord is to depart from all evil; yea, to abstain from the very appearance of it.

*Chr.* Pray Sir, try the utmost of your skill with him, whatever it costs.

*Skill.* Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak ; it was said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. (Heb. ix. 13—19 ; x. 1—4.) When Mr. Skill had seen that that purge was too weak, he made him one to the purpose : it was made *ex carne et sanguine Christi* :\* (John vi. 54—57. Heb. ix. 14) you know, physicians give strange medicines to their patients : and it was made up into pills, with a promise or two, and a proportionable quantity of salt. (Mark ix. 49.) Now he was to take them three at a time, fasting in half a quarter of a pint of the tears of repentance. (Zech. xii. 10.) When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he should be pulled in pieces. “Come, come,” said the physician, “you must take it.” “It goes against my stomach,” said the boy. “I must have you take it,” said his mother. “I shall vomit it up again,” said the boy. “Pray, Sir,” said Christiana to Mr. Skill, “how does it taste ?” “It has no ill taste,” says the doctor ; and with that she touched one of the pills with the tip of her tongue. “Oh, Matthew,” said she, “this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it.” So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and to rest quietly, ; it put him into a fine heat and breathing sweat, and rid him of his gripes.†

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So, when the boy was healed, Christiana asked Mr. Skill, saying, “Sir, what will content you for your pains and care to me, and of my child !” And he said, “You must pay the Master of

\* Mr. Bunyan’s great modesty and humility are truly admirable ; though he quotes Latin, yet as he did not understand it, he tells us in the margin, “the Latin I borrow.” The English is, “Of the flesh and of the blood of Christ.” This is the only potion for sin-sick souls. Feeding upon Christ’s flesh and blood by faith, keeps us from sinning, and when sick of sin, these, and nothing but these, can heal and restore us. Yet there is in our nature an unaccountable reluctance to receive these, through the unbelief which works in us. So Matthew found it.

† See the blessed effects of receiving Christ, when under the sense of sin, and distress for sin. O what a precious Saviour is Jesus ! what efficacy is there in his blessed flesh, and precious blood, to purge the conscience from guilt. It is this sense of Christ’s love and grace, which heals, restores, and makes our hearts happy and joyful in God !

the College of Physicians according to the rules made in that case, and provided." Heb. xlii. 11—15.

But, Sir, said she, what is this pill good for else?

*Skill.* It is an universal pill; it is good against all diseases that pilgrims are incident to; and, when it is well prepared, will keep good time out of mind.

*Chr.* Pray, Sir, make me up twelve boxes of them; for, if I can get these, I will never take other physic.

*Skill.* These pills are good to prevent diseases, as well as to cure when one is sick.\* Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever. (John vi. 58.) But good Christiana, thou must give these pills no other way, but as I have prescribed: for if you do, they will do no good. So he gave unto Christiana physic for herself and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plumbs; and kissed him, and went his way.

It was told you before that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

*Prud.* To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

*Mat.* Why does physic, if it does good, purge, and cause to vomit?

*Prud.* To show, that the word, when it works effectually, cleanseth the heart and mind. For, look, what the one doeth to the body, the other doeth to the soul.

*Mat.* What should we learn by seeing the flame of our fire go upwards? And by seeing the beams and sweet influences of the sun strike downwards?

*Prud.* By the going up of the fire, we are taught to ascend to heaven, by fervent and hot desires. And by the sun sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

*Mat.* Where have the clouds their water?

*Prud.* Out of the sea.

*Mat.* What may we learn from that?

*Prud.* That ministers should fetch their doctrine from God.

\* O pilgrims, let not a day pass without having recourse to the life and death of the Son of God, and live by faith upon him, who shed his blood to save us, and gives his flesh to nourish us, and who says, "My flesh is meet indeed, and my blood is drink indeed."



*Mat.* Why do they empty themselves upon the earth?

*Prud.* To show, that ministers should give out what they know of God to the world.

*Mat.* Why is the rainbow caused by the sun?

*Prud.* To show, that the covenant of God's grace is confirmed to us in Christ.

*Mat.* Why do the springs come from the sea to us through the earth?

*Prud.* To show that the grace of God comes to us through the body of Christ.

*Mat.* Why do some of the springs rise out of the top of high hills?

*Prud.* To show, that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

*Mat.* Why doth the fire fasten upon the candlewick?

*Prud.* To show, that unless grace doth kindle upon the heart, there will be no true light of life in us.

*Mat.* Why is the wick, and tallow, and all, spent to maintain the light of the candle?

*Prud.* To show, that body and soul, and all, should be at the service of, and spend themselves to maintain in good condition that grace of God that is in us.

*Mat.* Why doth the pelican pierce her own breast with her bill?

*Prud.* To nourish her young ones with her blood, and thereby to show that Christ the blessed, so loveth his young, his people, as to save them from death by his blood.

*Mat.* What may one learn by hearing of the cock crow?

*Prud.* Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also, that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, "It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way." "Good boy," said she, "I had almost forgot." So she drew up a petition, and prayed Mr. Watchful the porter, to send it by some fit man, to her good friend Mr. Interpreter; who when it was come, and he had seen the contents of the petition, said to the messenger, "Go tell them that I will send him."

When the family where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to

give thanks to their King, for sending of them such profitable guests as these. Which done, they said unto Christiana, "And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art on the way?" So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which, they were both turned out of Paradise; and asked her, "What she thought that was!" Then Christiana said, "It is food or poison, I know not which." So they opened the matter to her, and she held up her hands and wondered.\* Gen. iii. 1—6. Rom. vii. 24.

Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked, and looked to see the angels go up; so did the rest of the company. (Gen. xxviii. 12.) Then they were going into another place, to show them something else: but James said to his mother, "Pray bid them stay a little longer, for this is a curious sight." So they turned again, and stood feeding their eyes on this so pleasant a prospect.—After this they had them into a place, where there did hang up a *golden anchor*: so they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast in case you should meet with turbulent weather:—so they were glad thereof.† (Joel iii. 16; Heb. vi. 19,)—Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day.—When they had seen it, they held up their hands, and blessed themselves, and said, "Oh what a man for love to his Master, and for denial to himself, was Abraham!" After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals; so she played upon them, and turned what she had showed them into this excellent song, saying,

\* It is not enough that the Holy Spirit convinces us of sin, previous to our first setting out on pilgrimage, and makes us sensible of our want of Christ, but he also keeps up a sight and a sense of the evil of sin, in its original nature, as well as our actual transgressions. This often makes us wonder at sin, at ourselves, and at the love of Christ in becoming a sacrifice for our sins.

† This is the anchor of hope. This keeps the soul safe, and steady to Jesus, who is the alone object of our hope: Hope springs from faith. It is an expectation of the fulfilment of those things that are promised in the word of truth, by the God of all grace. Faith receives them, trusts in them, relies upon them, and hope waits for the full accomplishment and enjoyment of them.

"Eve's apple we have showed you;  
 Of that be you aware;  
 You have seen Jacob's ladder too,  
 Upon which angels are:  
 An anchor you received have;  
 But let not this suffice,  
 Until with Abra'am you have gave  
 Your best for sacrifice."

Now about this time one knocked at the door: so the porter opened, and, behold, Mr. Great-heart was there! But when he was come in, what joy was there! for it came now afresh again into their minds, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he also sent the boys some figs and raisins; to refresh you in your way.\*

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter, if any of late went by. He said, No, only one, some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go; but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindness that you have showed to me since I came hither; and also that you have been so loving and kind to my children; I know not how to gratify your kindness: wherefore, pray, as a token of my respects to you, accept of this small mite. So she put a gold angel† in his hand: and he made her a low obeisance, and said, "Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few." And to the boys he said, "Do you flee youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded."—So they thanked the porter, and departed.

\* O how reviving and refreshing are those love-tokens from our Lord! Great-heart never comes empty-handed. He always inspires with courage and confidence.

† No wonder that the pilgrims were thankful for their kind entertainment, or that they testified their esteem of the gospel, and its glorious Author, by the present they made to the porter; for says St. Paul, in behalf of the ministers of the word, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"



## CHAPTER VII.

*The pilgrims pursue their journey, and pass through the Valley of Humiliation, and of the Shadow of Death.*

Now I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. So she ran and fetched it. When she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these:

“Through all my life thy favour is  
So frankly show’d to me,  
That in thy house for evermore  
My dwelling-place shall be.”

And listening still she thought she heard another answer it, saying,

For why! The Lord our God is good,  
His mercy is forever sure:  
His truth at all times firmly stood,  
And shall from age to age endure.”

So Christiana asked Prudence what it was that made those curious notes. They are, said she, our country birds: they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you hear them all the day long. I often, said she, go to hear them: we also oft-times keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places, places desirous to be in.\* Sol. Song ii. 11, 12.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance, for thy edification and comfort.

Now they began to go down the hill to the valley of humiliation. It was a steep hill, and the way was slippery; but they were very careful; so they got down pretty well. When they

\* You see these joyful notes spring from a sense of nearness to the Lord, and a firm confidence in his divine truth and everlasting mercy. O when the Son of righteousness shines warmly on the soul, and gives us clearly to see these, it makes the pilgrims sing most sweetly, and shout most joyfully indeed. These songs approach very nearly to the heavenly music in the realm of glory.

were down in the valley,\* Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have Mr. Great-heart here to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us, unless we procure it ourselves. It is true, Christian did meet here with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in going down the hill; for they that get slips there, must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one, in such a place, are of opinion that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there.†

This valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account, why Christian was so hardly beset in this place.

Then James said to his mother, "Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is." So they went, and found there written, "Let Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after." "Lo," said their guide, "did I not tell you that there was something hereabouts, that would give intimation of the reason why Christian was so hard beset in this place?" Then, turning to Christiana, he said, no disparagement to Christian, more than to many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: let Him that

\* After being thus highly favoured with sensible comforts in the views of faith, the comforts of hope, and the joys of love; see the next step those pilgrims are to take; it is down the hill Difficulty, into the valley of Humiliation. What doth this place signify? A deep and abiding sight and sense of ourselves; of our ruined state, lost condition, and desperate circumstances, as fallen sinners.

† What a great blessing it is to have Great-heart in the valley of Humility! How sad it is for pilgrims to procure evils for themselves by their sin and folly! How joyful is it to know that, "like as a father pitieth his children, so the Lord pitieth them who fear him!" Ps. ciii. 13. Yet if we slip, we shall be sure to smart. If we do not hold fast faith, hope, love, and obedience, Satan will attack, distress us in some sort, and prevail against us, and then we shall bring up an evil report of the safe and fruitful valley of Humiliation.

dwelleth above, grant that we fare no worse, when we come to be tried, than he!

But we will come again to this valley of Humiliation.—It is the best and most fruitful piece of ground in all these parts.—It is a fat ground; and, as you see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is, also how beautiful with lilies. Sol. Song. ii. 1; James iv. 6; 1 Pet. v. 5. I have also known many laboring men that have got good estates in this valley of Humiliation, (for “God resisteth the proud, but giveth more grace to the humble,”) for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father’s house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.\*

Now as we were going along, and talking, they espied a boy feeding his father’s sheep. The boy was in very mean clothes, but of a fresh and well-favored countenance; and as he sat by himself, he sung. Hark, said Mr. Great-heart, to what the shepherd’s boy saith: so they hearkened, and he said,

“He that is down, needs fear no fall;

He that is low, no pride:

He that is humble ever shall

Have God to be his guide.

I am content with what I have,

Little be it or much:

And, Lord, contentment still I crave,

Because thou savest such.

Fulness to such a burden is

That go on pilgrimage:

Here little, and hereafter bliss,

Is best from age to age.”†

Then said the guide, Do you hear him? I will dare to say this boy lives a merrier life, and wears more of the herb called *heart’s ease* in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

\* Though this valley of Humiliation may be very terrifying to pilgrims, after they have been favored with peace and joy, and comforted by the views of faith and hope; yet it is a very safe place, and though at first entering into it, and seeing more of themselves than was ever before showed them, they may fear and tremble, yet after some time continuing here, they are more reconciled and contented; for here they find the visits of their Lord, and in the depths of their humility, they behold the heights of his love, and the depths of his mercy, cry out, Though I am emptied of all, yet I have an inexhaustible fulness in Jesus, to supply me with all I want, and all I hope.

† Heb. xiii. 5.



In this valley our Lord formerly had his country house, he loved much to be here: he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life; all states are full of noise and confusion, only the valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon, and to enter with him a brisk encounter; yet, I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.\* Hos. ii. 4, 5.

Did I say, our Lord had here in former days his country house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on their pilgrimage.

Now, as they went on, Samuel said to Mr. Great-heart, "Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabouts was the fight? for I perceive this valley is large."

*Gr.-h.* Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts: for if at any time pilgrims meet with any brunt, it is when they forget what favors they have received, and how unworthy they are of them.† This is the place also, where others have been hard put to it.—But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle was there fought.

Then said Mercy, I think I am as well in this valley as I have been any where else in all our journey: the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels; methinks, here

\* Ever remember the word of our gracious Lord, "It is enough for the disciple that he be as his Master." If your Lord made it his chief delight to be in this valley of Humiliation, learn from his example to prize this valley. Though you may meet with an Apollyon, or a destroyer here, yet you are safe in the arms, and under the power of your all-conquering Lord; for though the Lord is high, yet hath he respect unto the lowly.

† O pilgrims, attend to this? Pride and ingratitude go hand in hand. Study, ever study the favors of your Lord: how freely they are bestowed upon you, and, how utterly unworthy you are of the least of them.—Beware of Forgetful Green.

one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him : here one may think, and break at heart, and melt in one's spirit, until one's eyes become as "the fish-pools of Heshbon." They that go rightly through this "valley of Bacha, make it a well ; the rain (that God sends down from heaven upon them that are here) "also filleth the pools." This valley is that from whence also the King will give to them their vineyards, (Sol. Song. vii. 4 ; Ps. lxxiv. 6 ; Hos. ii. 15 ;) and they that go through it shall sing as Christian did, for all he met with Apollyon.

It is true, said their guide, I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look, (saith the king,) even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place : on this ground Christian stood, and up there came Apollyon against him : and look, did not I tell you, here is some of your husband's blood upon these stones to this day : behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts : see also how they did beat the ground with their feet as they fought, to make good their places against each other ; how also, with their by-blows, they did split the very stones in pieces ; verily Christian did here play the man, and showed himself as stout as Hercules could, had he been there, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called the valley of the Shadow of Death, unto which we shall come anon.\* Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages.

So because it stood just on the way-side before them, they stepped to it, and read the writing, which word for word was this :

"Hard by here was a battle fought,  
Most strange and yet most true ;  
Christian and Apollyon sought  
Each other to subdue.

\* If Satan be driven back from one attack, prepare for another. Bless God for your armor. Never put it off.

The man so bravely play'd the man,  
 He made the fiend to fly,  
 Of which a monument I stand,  
 The same to testify!"\*

When they had passed by this place, they came upon the borders of the Shadow of Death, and this valley was longer than the other; a place also most strongly haunted with evil things, as many are able to testify: but these women and children went the better through it, because they had day-light, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning, as of dead men; a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, "Are we not yet at the end of this doleful place?" But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.†

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared; and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, "Methinks I see something yonder upon the road before us; a thing of a shape such as I have not seen." Then said Joseph, "Mother, what is it?" "An ugly thing, child, an ugly thing," said she. "But, mother, what is it like?" said he. "'Tis like, I cannot tell what," said she. "And now it is but a little way off." Then said she, "It is nigh."

"Well, (said Mr. Great-heart,) let them that are most afraid, keep close to me." So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their

\* Monuments of victory over Satan, are to God's glory, and are very animating and encouraging to those who come after. Proclaim, O Christians, your mercies with thankfulness, and your victories with shouts of humility, to the honor of the Captain of our salvation.

† None know the distress, anguish, and fear, that haunt pilgrims in this valley, but those who have been in it. The hissings, revilings, and injections of that old serpent, with his infernal malice, seem to be let loose upon pilgrims in this valley: Asaph seems to be walking in this valley, when he says, "As for me, my feet were almost gone: my steps had well nigh slipped." Ps. lxxiii. 7.



sights. Then remembered they what had been said some time ago : " Resist the devil, and he will flee from you."\*

They went therefore on, as being a little refreshed ; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after ; and it had a hollow voice of roaring, and at every roar that it gave, it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up ; and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on a pace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back, and came no further.† 1 Pet. v. 8.

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way ; and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, " Alas ! now what shall we do ? " But their guide made answer, " Fear not, stand still, and see what an end will be put to this also." So they staid there, because their path was marred. They then also thought they did hear more apparently the noise and rushing of the enemies ; the fire also, and smoke of the pit was much easier to be discerned.‡ Then said Christiana to Mercy, Now I see what my poor husband went through ; I have heard much of this place, but I never was here before now. Poor man ! he went here all alone, in the night ; he had night almost quite through the way ; also these fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the valley of the Shadow of Death should mean until they come in themselves. " The heart knows its own bitterness ; a stranger intermeddleth not with its joy." To be here is a fearful thing.§

*Gr.-h.* This is like doing business in great waters, or like going down into the deep ; this is like being in the heart of the

\* Let Satan appear in what shape he will, we ought ever to put on great heart and good courage. For the faith of what Jesus is to us, will inspire with these. Let us ever look to Christ our conqueror, and ever resist our adversary.

† Satan is often most dreadful at a distance, and courageously resisted when advanced nearer. This advice is ever needful : " Be sober, be vigilant." These pilgrims did keep up their watch ; Satan did not come upon them unawares : they heard his approach ; they were prepared for his attack ; lo, Satan drew back.

‡ Awful walking, with a pit before us, and darkness around, and hell seeming to move from beneath to meet us ! O what an unspeakable mercy, in such a distressing season, to have an almighty Saviour to look to, and call upon for safety and salvation ! For " he will hear our cry, and save us."

§ To hear of the soul-distresses of others, is one thing : to experience them ourselves, is very different.

sea, and like going down to the bottoms of the mountains : now it seems as if the earth with its bars were about us for ever. " But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God."\* For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am ; and yet you see I am alive. I would not boast, for that I am not my own saviour ; but I trust we shall have a good deliverance. Come, pray for light to him that can lighten our darkness, and can rebuke not only these, but all the devils in hell.

So they cried, and prayed, and God sent light and deliverance ; for there was now no let in their way ; no, not there, where but now they were stopt with a pit. Yet they were not got through the valley ; so they went on still, and behold, great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

O but (said one of the boys) it is not so bad to go through here, as it is to abide here always ; and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.†

Well said, Samuel, quoth the guide ; thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in my life. Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet ? Then said the guide, Look to your feet, for we shall presently be among snares. So they looked to their feet, and went on ; but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was going this way ; he has lain there a great while :‡ There was one Take-hed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian ! it

\* This precious text, (Isa. l. 10,) has been a sheet anchor to many a soul under darkness and distress. Study it deeply.

† Precious thought ! under the worst and most distressing circumstances. Think of this. Their continuance is short. Their appointment, love. And their end shall be crowned with glory.

‡ Heedless professors, be warned. The doctrines of grace were never intended to lull any asleep in carnal security. If they do so by you, it is a sure sign, that what should have been for your health, proves an occasion of your falling.

was a wonder that he here escaped; but he was beloved of his God: also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of their way, and just there where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry, and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the giant; you know what things; but I will put an end to your trade.\* But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.)—Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper, thou gatherest up women and children, carriest them into a strange country, to the weakening of my Master's kingdom. But now Great-heart replied, I am a servant of the God of heaven: my business is to persuade sinners to repentance: I am commanded to do my endeavor to turn men, women, and children, from darkness to light, and from the power of Satan to God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.†

Then the giant came up, and Mr. Great-heart went to meet him; and as he went, he drew his sword, but the giant had a club. So without more ado they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried: so Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm; that he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling cauldron.

Then they sat down to rest them, but Mr. Great-heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.‡

When they had rested them, and taken breath, they both fell to it again, and Mr. Great-heart with a full blow, fetched the giant

\* How many such giants have we in the present day, who deceive and beguile precious souls into a false and fatal security, by their smooth lectures on morality, and their avowed oppositions to the gospel of Christ, and the way to his kingdom.

† To awaken our souls, and lead them to Christ for life and salvation, is the blessed work of faithful ministers. In the spirit of love and meekness, they will contend for the faith, however they may be ill-treated for their work.

‡ The greatest heart cannot withstand without prayer, nor conquer without the almighty power of God. The belief of this will excite prayer.



down to the ground: Nay, hold, let me recover, quoth he. So Mr. Great-heart let him fairly get up: so to it they went again, and the giant missed but a little of breaking Mr. Great-heart's skull with his club.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God, for the deliverance he had wrought.\*

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read,

He that did wear this head was one  
That pilgrims did misuse;  
He stopt their way, he spared none,  
But did them all abuse;  
Until that I Great-heart arose,  
The pilgrims guide to be;  
Until that I did him oppose,  
That was their enemy.



## CHAPTER VIII.

*The Pilgrims overtake Mr. Honest, who relates his own experience, and that of Mr. Fearing.*

Now I saw that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful his brother.) Wherefore here they sat down, and rested: they also here did eat and drink, and made merry; for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat,

\* Many such a battle has been fought, and many such a victory obtained, since the reformation, over the enemies of our most holy faith.

The furious attack made by Maul the giant on the conductor, is to show us that lively and active ministers of the gospel, who are zealous to win souls, must expect the opposition of Satan and his emissaries. But must they therefore desist? God forbid! The Lord is on their side. Let them be accounted "kidnappers," and treated as enthusiasts: the Master whom they serve will succeed their endeavors; hear the prayers of his people; and make them more than conquerors. Thus were the pilgrims brought out of the valley; while danger and darkness rendered

Christiana asked the guide, If he had caught no hurt in the battle? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my master and you, and shall be a means by grace, to increase my reward at last.

But was you not afraid, good Sir, when you saw him come with his club?\*

It is my duty, said he, to mistrust my own ability, that I may have reliance on him that is stronger than all. But what did you think, when he fetched you down to the ground at the first blow? Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last. 2 Cor. iv.

*Mat.* When you have all thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley, and delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Then they got up, and went forward: now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim fast asleep: they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, what's the matter? Who are you? And what is your business here?†

*Gr.-h.* Come, man, be not so hot, here is none but friends; yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart, I am a guide of these pilgrims, which are going to the Celestial country.

*Honest.* Then said Mr. Honest, I cry you mercy; I feared that you had been of the company of those that some time ago did rob

returning light, and the thoughts of heaven, the sweeter, and many thanksgivings redounded to the glory of God.

By glimm'ring hopes, and gloomy fears,  
We trace the sacred road;  
Through dismal deeps, and dangerous snares,  
We make our way to God.  
Long nights and darkness dwell below,  
With scarce a twinkling ray;  
But the bright world to which we go,  
Is everlasting day.

\* This club we may suppose to mean human power, under which many godly ministers in the last century suffered greatly. Blessed be God we have nothing of this to fear in our day.

† A blessed sign of a watchful heart, ever alarmed at the fear of danger. Though he was found sleeping, yet he could say with the church, "My heart waketh." Song v. 2.

Little-faith of his money, but now I look better about me, I perceive you are honester people.

*Gr.-h.* Why, what would, or could you have done, or have helped yourself, if we indeed had been of that company.

*Hon.* Done! Why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome unless he should yield of himself.\*

*Gr.-h.* Well said, father Honest, quoth the guide; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

*Hon.* And by this also I know that thou knowest what true pilgrimage is; for all others do think that we are the soonest overcome of any.

*Gr.-h.* Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

*Hon.* My name I cannot, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Destruction.

*Gr.-h.* Oh! are you that countryman? then I deem I have half a guess of you; your name is Old Honest, is it not? So the old gentleman blushed, and said, not honest in the abstract,† but Honest is my name, and I wish that my nature may agree to what I am called.

*Hon.* But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

*Gr.-h.* I had heard of you before, by my master: for he knows all things that are done on the earth: But I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

*Hon.* Yea, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.‡

*Gr.-h.* I believe it, father Honest, I believe it; for I know the thing is true.

\* Mind this. A Christian can never be overcome, unless he yields of himself. Then be most jealous over yourself, and most watchful against giving way to carnal reasonings, natural fears, and fleshly lusts.

† Every Christian is the subject of honesty and justice, uprightness and sincerity; yet when we come to describe these virtues in the *abstract*, or what they really are in their strict purity, and utmost perfection, where is the Christian but must wear the conscientious blush as Honest did, under a sense of his imperfections?

‡ This is the confession of an honest heart. It is never afraid of ascribing too much to the sovereignty of grace, nor of giving all the glory to the Sun of Righteousness, for shining upon, and melting down its hard, frozen soul. Here is no trimming between grace and nature.



Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

*Chr.* Then said Christiana, My name, I suppose, you have heard of: good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying:

*Hon.* I have heard much of your husband, and of his travels and wars which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, has made his name famous. Then he turned to the boys, and asked them of their names, which they told him: and then said he unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue. Matt. x. 3. Samuel, saith he, be thou like Samuel the prophet, a man of faith and prayer. Ps. xcix. 6. Joseph, saith he, be thou like Joseph in Potiphar's house, chaste, and one that flees from temptation. Gen. xxxix. And James, be thou like James the Just, and like James the brother of our Lord. Acts i. 13, 14. Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana, (Ruth i. 16, 17) and with her sons. At that the old honest man said, Mercy, is thy name: by *mercy* shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the fountain of *mercy* in the face with comfort.

All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companions.

Now as they walked together, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

*Hon.* Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that I ever met with in all my days.\*

*Gr.-h.* I perceive you knew him; for you have given a very right character of him.

*Hon.* Knew him! I was a great companion of his: I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

\* Fearing pilgrims, though perplexed in themselves, and troublesome to others, are yet to be cherished and encouraged, as they have the root of the matter in them; faith in Jesus, hope towards God, fear of offending him, and a desire to walk in his ways, and please him. We must bear the burdeus of such, and so fulfil the law of Christ. Gal. vi. 2.

*Gr.-h.* I was his guide from my master's house to the gate of the celestial city.

*Hon.* Then you knew him to be a troublesome one.

*Gr.-h.* I did so ; but I could very well bear it ; for men of my calling are oftentimes entrusted with the conduct of such as he was.

*Hon.* Well then, pray let us hear a little of him, and how he managed himself under your conduct.

*Gr.-h.* Why he was always afraid he should come short whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond, for above a month together : nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither. The celestial city ! he said he should die if he came not to it ; and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sun-shiny morning, I don't know how, he ventured, and so got over ; but when he was over he would scarce believe it. He had, I think, a *slough of despond* in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate (you know what I mean) that stands at the head of this way ; and there also he stood a good while, before he would venture to knock. When the gate was opened, he would give back, and give place to others, and say, that he was not worthy : for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking ; I dare say it would have pitied one's heart to have seen him ;—nor would he go back again. At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two ; then one opened to him, but he shrunk back as before. He that opened, stepped out after him, and said, "Thou trembling one, what wantest thou?" With that he fell to the ground. He that spake to him wondered to see him so faint. He said to him, "Peace be to thee ; up, for I have set open the door to thee ; come in, for thou art blessed." With that he got up, and went in trembling ; and when that he was in, he was ashamed to show his face. Well, after that he had been entertained there awhile (as you know how the manner is,) he was bid to go on his way, and also told the way he should take. So he went till he came to our house : but as he behaved himself at the gate, so he did at my master the Interpreter's door. He lay thereabout in the cold a good while, before he would venture to



call; yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my master, to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved: yea, so great was his dejection, that, though he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window, and, perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man! the water stood in his eyes: so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the things to our Lord; so he sent me out again to intreat him to come in; but, I dare say I had hard work to do it. At last, he came in; and, I will say that for my Lord he carried it wonderful loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comforted. For my master, you must know, is one of very tender bowels, especially to them that are afraid: wherefore he carried it so towards him, as might tend most to his encouragement. Well, when we had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There I confess he desired to stay a little to look, and he seemed for a while after to be a little comforted. When we came at the hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know, that his trouble was not about such things as these; his fear was about his acceptance at last.\*

I got him in at the house Beautiful, I think, before he was willing; also when he was in I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company; he desired much to be alone, yet he

\* See all through this character, what a conflict there was between fear and the influence of grace. Though it may not be the most comfortable, yet the end of Mr. Fearing was very joyful. O what a godly jealousy displayed itself all through his life! Better this than proud, vain-glorious confidence.



always loved good talk, and often would get behind the screen to hear it : he also loved much to see ancient things, and to be pondering them in his mind. He told me afterward, that he loved to be in those two houses from which we came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When he went also from the house Beautiful, down the hill, into the valley of Humiliation, he went down as well as ever I saw a man in my life ; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him ; for I never saw him better in all his pilgrimage, than he was in that valley.\*

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. (Lam. iii. 27—29.) He would now be up every morning by break of day, tracing and walking to and fro in the valley.†

But when he was come to the entrance of the valley of the Shadow of Death, I thought I should have lost my man : not for that he had inclination to go back, (that he always abhorred,) but he was ready to die for fear. “ Oh, the hobgoblins will have me ! the hobgoblins will have me ! ” cried he ; and I could not beat him out on’t. He made such a noise, and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us. But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it, before or since. I suppose those here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all ; we will therefore only mention a passage or two more. When he was come to Vanity Fair, I thought he would have fought with all the men in the fair : I feared there we both should have been knocked on the head, so hot was he against their fooleries.‡ Upon the enchanted ground, he also was very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case : “ Now, now,” he said, “ he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.” And here also I took notice of what was very remarkable—the water of that river was lower at this time than ever I saw it in all my life : so he went over at last, not much above

\* The valley of Humiliation suits well with fearing hearts.

† Fearing souls dwell much, early and late, in the valley of Meditation.

‡ Here is a glorious display of a fearing heart. Full of courage against evil, and fired with zeal for God’s glory.

wet-shod.\* When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wish him a good reception above; so he said, "I shall, I shall;" then parted we asunder, and I saw him no more.

*Hon.* Then it seems he was well at last.

*Gr.-h.* Yes, yes, I never had a doubt about him: he was a man of a choice spirit; only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others. (Ps. lxxxviii.) He was, above many, tender of sin; he was so afraid of doing injuries to others, that he would often deny himself of that which was lawful, because he would not offend.† Rom. xiv. 11; 1 Cor. viii. 13.

*Hon.* But what should be the reason that such a good man should be all his days so much in the dark?

*Gr.-h.* There are two sorts of reasons for it; one is, The wise God will have it so; some must pipe, and some must weep: (Matt. xi. 16—18.) now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than notes of other music are; though indeed, some say, the bass is the ground of music. And, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only, there was the imperfection of Mr. Fearing, he could play upon no other music but this, till towards his latter end.

[I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because, in the book of Revelations, the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne.]

*Hon.* He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity Fair, he feared not at all: it was only sin, death, and hell, that were to him a terror; because he had some doubts about his interest in that celestial country.‡

\* O how glorious is our Lord! as thy day is, O pilgrim, so shall thy strength be. Even the river of death, though there be no bridge to go over, yet faith makes one; and the Lord of faith makes the waters low, to suit the state of his beloved ones.

† O this is a blessed spirit! Ye who are strong in the Lord, and in the power of his might, study to excel herein.

‡ Here is a very striking lesson for professors. Talk not of your great knowledge, rich experience, comfortable frames and joyful feelings; all are vain and delusive, if the gospel has not a holy influence upon your practice. On the other hand be not dejected, if you are not as yet favored with these; for if a holy fear of God, and a godly jealousy over yourselves, possess your heart, verily you are a partaker of the grace of Christ, and if faithful, soon you shall exult in the sunshine of his love.

*Gr.-h.* You say right ; those were the things that were his troubles ; and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit, as to the practical part of a pilgrim's life. I dare believe, that as the proverb is, "He could have bit a fire-brand, had it stood in his way ;" but those things with which he was oppressed, no man ever yet could shake off with ease.

Then said Christiana, this relation of Mr. Fearing has done me good : I thought nobody had been like me ; but I see there was some resemblance betwixt this good man and I : only we differ in two things : his troubles were so great that they break out ; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment ; but my troubles were always such as made me knock the louder.

*Mer.* If I might also speak my mind, I must say, that something of him has also dwelt in me ; for I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been at the loss of other things. O thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it.

Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation ; but if it was so with such a good man as he, why may it not also go well with me ?

No fears, no grace, said James. Though there is not always grace where there is the fear of hell ; yet, to be sure, there is no grace where there is no fear of God.

*Gr.-h.* Well said, James ; thou hast hit the mark ; for, "the fear of God is the beginning of wisdom ;" and to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him his farewell.

"Whilst, Master Fearing, thou didst fear  
Thy God, who wast afraid  
Of doing any thing, while here,  
'That would have thee betray'd ;  
And didst thou fear the lake and pit ?  
Would others did so too !  
For as for them that want thy wit,  
They do themselves undo."



## CHAPTER IX.

*The Character of Mr. Self-will.*

Now I saw that they all went on in their talk ; for, after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest ; but I persuade myself he never came in at the gate that stands at the head of the way.

*Gr.-h.* Had you ever any talk with him about it ?

*Hon.* Yes, more than once or twice : but he would always be like himself, *self-willed*. He neither cared for man, nor argument, nor example ; what his mind prompted him to, that he would do ; and nothing else could he be got to.\*

*Gr.-h.* Pray what principles did he hold ? for I suppose you can tell.

*Hon.* He held, that a man might follow the vices as well as the virtues of the pilgrims ; and that if he did both, he should be certainly saved.

*Gr.-h.* How ! if he had said, it is possible for the best to be guilty of the vices as well as partake of the virtues of pilgrims, he could not much have been blamed. For indeed we are exempted from no vice absolutely, but on condition that we watch and strive.† But this, I perceive, is not the thing : but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

*Hon.* Ay, ay, so I mean ; and so he believed and practised.

*Gr.-h.* But what grounds had he for so saying ?

*Hon.* Why, he said he had the scripture for his warrant.

*Gr.-h.* Pr'ythee, Mr. Honest, present us with a few particulars.

*Hon.* So I will. He said, to have to do with other men's wives, had been practised by David, God's beloved ; and therefore he could do it. He said, to have more women than one, was a thing that Solomon practised ; and therefore he could do it. He said, that Sarah, and the godly midwives of Egypt, lied, and so did Rahab ; and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the

\* Self-will ever accompanies ignorance of ourselves, and of the truth ; and is generally attended with licentious principles and practices.

† This is a solid scriptural definition ; pray mind it. Here it is evident a condition must be admitted ; and happy is the Christian who keeps closest to these conditions, in order to enjoy peace of conscience, and joy of heart in Christ.

owner's ass ; and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation ; and therefore he could do so too.\*

*Gr.-h.* Highly base indeed ! and are you sure he was of this opinion ?

*Hon.* I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

*Gr.-h.* An opinion that is not fit to be with any allowance in the world !

*Hon.* You must understand me rightly ; he did not say that any man might do this ; but that those that had the virtues of those that did such things, might also do the same.

*Gr.-h.* But what more false than such a conclusion ? for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind ; or if, because a child, by the blast of wind, or for that it stumbled at a stone, fell down, and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein.—Who could have thought that any one could so far have been blinded by the power of lust ? But what is written must be true : “ they stumbled at the word, being disobedient ; whereunto also they were appointed.” (1 Pet. ii. 8.) His supposing that such may have the godly man's virtues, who addict themselves to his vices, is also a delusion as strong as the other. “ To eat up the sin of God's people,” (Hos. iv. 8,) is no sign of one that is possessed with their virtues. Nor can I believe, that one that is of this opinion, can at present have faith or love in him. But I know you have made strong objections against him ; pr'ythee what can he say for himself ?

*Hon.* Why, he says, to do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

*Gr.-h.* A very wicked answer ; for, though to let loose the bridle to lusts, while our opinions are against such things, is bad ; yet to sin, and plead a toleration so to do, is worse : the one stumbles beholders accidentally, the other leads them into the snare.

*Hon.* There are many of this man's mind, that have not this man's mouth ; and that makes going on pilgrimage of so little esteem as it is.

\* That heart which is under the teaching and influence of the grace of God, will detest such horrid notions, and cry out against them ; God forbid that ever I should listen one moment to such diabolical sentiments ! for they are hatched in hell, and propagated on earth, by the father of lies.

*Gr.-h.* You have said the truth, and it is to be lamented; but he that feareth the King of paradise shall come out of them all.

*Chr.* There are strange opinions in the world: I know one that said it was time enough to repent when he came to die.

*Gr.-h.* Such are not over-wise: that man would have been loth, might he have had a week to run twenty miles for his life, to have deferred that journey to the last hour of that week.

*Hon.* You say right; and yet the generality of them that count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.\*

I have seen some, that set out as if they would drive all the world afore them, who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land.—I have seen some, that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived another day, that have yet proved very good pilgrims.—I have seen some, who have run hastily forward, that again have, after a little time, run as fast just back again.—I have seen some who have spoken very well of a pilgrim's life at first, that after a while, have spoken as much against it.—I have heard some, when they first set out for paradise, say positively, "There is such a place;" who, when they have been almost there, have come back again, and said, "There is none."—I have heard some vaunt what they would do, in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.



## CHAPTER X.

*The Pilgrims, arrive at the House of Gaius, where they are hospitably entertained.*

Now as they were thus in their way, there came one running to meet them, and said, "Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you."

Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them. So they went on their way. Now they looked at every turning, when they should have met with the villains; but, whether they heard

\* Pray, attentively mind, and deeply consider the six following observations: they are just; they are daily confirmed to our observations, in the conduct of different professors. Study and pray to improve them, to your soul's profit.



of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.\*

Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr. Honest, "There is one a little before us, where a very honorable disciple, named Gaius, dwells." (Rom. xvi. 23.) So they all concluded to turn in thither : and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking ; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night?

*Gaius.* Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys, more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Then said Mr. Great-heart, Good Gaius what hast thou for supper? for these pilgrims have come far to-day, and are weary.

It is late, said Gaius, so we cannot conveniently go out to seek food, but such as I have you shall be welcome to, if that will content you.

*Gr.-h.* We will be content with what thou hast in the house ; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims.—This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you ; and while supper is making ready, if you please, let us entertain one another with some good discourse : so they all said content.†

Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

*Gr.-h.* The woman is the wife of one Christian, a pilgrim in former times ; and these are his four children. The maid is one of her acquaintance ; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps : yea, if they do but see any place where the

\* It is a blessed thing to take every alarm, and to be on our guard. Hereby many dangers are avoided, and many evils prevented. Watch, is the word of the Captain of our salvation.

† How does this reprove many professors of this day, who frequently meet together, and that about every trifle, but have not one word to speak for precious Christ, his glorious truths, and holy ways?

old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said Gaius, Is this Christian's wife? and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors first dwelt at Antioch. (Acts xi. 26.) Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones. (Acts vii. 59, 60.) James, another of this generation, was slain with the edge of the sword. (Acts xii. 2.) To say nothing of Paul and Peter, men anciently of the family from whence your husband came; there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be impossible utterly to count up all that family, that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

*Gr.-h.* Indeed, Sir, they are likely lads; they seem to choose heartily their father's ways.

*Gai.* That is what I said: wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father and the house of his progenitors may never be forgotten in the world.

*Hon.* It is a pity his family should fall and be extinct.

*Gai.* Fall it cannot, but be diminished it may; but let Christiana take my advice, and that's the way to uphold it.

And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, take Mercy into a nearer relation to thee: if she will, let her be given to Matthew, thy eldest son: it is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married: but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health: "God sent forth his Son, made of a woman." (Gen. iii.; Gal. iv. 4.) Yea, to show how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel. (Luke ii.) I read not, that ever man did give unto Christ so much as one groat: but the women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept, when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples, that he was risen from the dead. (Luke vii. 37—50; viii. 2, 3; xxiii. 27; xxiv. 22, 23; John ii. 3; xi. 2; Matt. xxvii. 55—61.) Women therefore are highly favoured, and show by these things, that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready: and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this fore-runner of the supper, begetteth in me a greater appetite to my food than I had before.

*Gai.* So let all ministering doctrines in this life, beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make us when we come to his house.

So supper came up; and first a *heave-shoulder* and a *wave-breast* were set on the table before them; to show that they must begin the meal with prayer and praise to God. (Lev. vii. 32—34; x. 14, 15; Ps. xxv. 1; Heb. xiii. 15.) The *heave-shoulder*, David lifted his heart up to God with; and with the *wave-breast*, where his heart lay, with that he used to lean upon his harp, when he played.—These two dishes were very fresh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely, this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry. (Deut. xxxii. 14; Judg. ix. 13; John xv. 5.)



The next was a dish of milk well crumbled : but Gaius said, Let the boys have that, that they may "grow thereby." (1 Pet. ii. 1, 2.) Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child ; " Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. (Isa. vii. 15.) Then they brought them up a dish of apples, and they were very good tasted fruit. Then said Matthew, " May we eat apples, since they were such, by and with which the serpent beguiled our first mother?"

Then said Gaius,

" Apples were they with which we were beguil'd  
Yet *sin*, not apples, hath our souls defil'd :  
Apples forbid, if eat corrupt the blood ;  
To eat such when commanded does us good ;  
Drink of his flaggons, then, thou church his dove,  
And eat his apples, who are sick of love."

Then said Matthew, I made the scruple, because, a while since, I was sick with eating of fruit.

*Gai.* Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts. (Sol. Songs vi. 11.) Then said some at the table, " Nuts spoil tender teeth, especially the teeth of the children." Which, when Gaius heard he said,

" Hard texts are nuts (I will not call them cheaters,) Whose shells do keep the kernels from the eaters :  
Open then the shells, and you shall have the meat ;  
They here are brought for you to crack and eat."

Then they were merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while ye are cracking your nuts, if you please, do ye open this riddle :\*

" A man there was (though some did count him mad,)  
The more he cast away, the more he had."

Then they all gave good heed, wondering what good Gaius would say ; so he sat still awhile, and then thus replied :

" He who thus bestows his goods upon the poor,  
Shall have as much again, and ten times more."

\* Observe here, the feast of pilgrims was attended with joy. Christians may, they ought, yea, they have the greatest reason to rejoice ; but then it should be spiritual joy, which springs from spiritual views, and spiritual conversation. Let our speech be thus seasoned, and our feasts thus tempered, and we shall find increasing joy and gladness of heart in the Lord.

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience: I have learned of my Lord to be kind; and have found by experience, that I have gained thereby. "There is that scattereth, yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty:" "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. xi. 24. xiii. 7.

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house; let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further.\*

The which Gaius the host overhearing, said, with a very good will, my child.

So they staid here more than a month: and Mercy was given to Matthew to wife.

While they staid here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought up a very good report upon pilgrims.



## CHAPTER XI.

*The Pilgrims continue at the house of Gaius; from whence they sally out, and destroy giant Slay-good, a cannibal, and rescue Mr. Feeble-mind.*

BUT to return again to our story. After supper the lads desired a bed, for they were weary with travelling: then Gaius called, to show them their chamber: but, said Mercy, I will have them to bed.—So she had them to bed, and they slept well: but the rest sat up all night, for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest (he that put forth the riddle to Gaius) began to nod. Then said Great-heart, What, Sir, you begin to be drowsy! come, rub up, now here is a riddle for you.\* Then said Mr. Honest, Let us hear it,

\* Here is a genuine discovery of a gracious heart: when it is delighted with spiritual company and conversation, and longs for its continuance. Is it so with you, Reader?

† Mind this: When one pilgrim observes that a brother is inclined to be drowsy, it is his duty, and should be his practice, to endeavor to awaken, quicken, enliven, and stir up such, by spiritual hints. O that this was more practised! Many blessings would be consequent upon it.

Then said Mr. Great-heart,

"He that will kill, must first be overcome :  
Who live abroad would, first must die at home."

Ha! said Mr. Honest, it is a hard one, hard to expound, and harder to practice. But come, landlord, said he, I will, if you please, leave my part to you ; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman,

"He first by grace must conquer'd be,  
That sin would mortify :  
Who, that he lives, would convince me,  
Unto himself must die."\*

It is right, said Gaius ; good doctrine and experience teaches this. For, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin : besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity ? Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.—And now it comes in my mind, I will tell you a story worth the hearing :—There were two men that went on pilgrimage, the one began when he was young, the other when he was old ; the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature : the young man trode his steps as even as did the old one, and was every way as light as he : who now, or which of them, had their graces shining clearest, since both seemed to be alike ?

*Hon.* The young man's, doubtless. For that which heads it against the greatest opposition gives best demonstration that it is strongest ; especially when it also holdeth pace with that that meets not with half so much ; as to be sure old age does not.—Besides, I have observed, that old men have blessed themselves with this mistake ; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men, that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things ; but yet, for an old and a young man to

\* O this dying to self, to self-righteous pride, vain confidence, self-love, and self-complacency, is hard work to the old man ; yea, it is both impracticable and impossible to him. It is only grace yielded to that can conquer and subdue him. And where grace reigns, this work is carried on day by day.



set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, Christiana bid her son James that he should read a chapter; so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked, why it was said, that the Saviour is said to come "out of a dry ground;" and also that he had "no form of comeliness in him."

Then said Mr. Great-heart, To the first I answer, because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, the words are spoken in the person of the unbeliever, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside. Just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it again away, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one Slay-good, a giant, that does much annoy the King's highway in these parts, and I know whereabout his haunt is: he is master of a number of thieves. It would be well if we could clear these parts of him.\*

So they consented and went, Mr. Great-heart with his sword, helmet, and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way: now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

*Gr.-h.* We want thee, for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave.—So he armed himself and came out; and to the

\* After feeding, pilgrims are to prepare for fighting. They are not to eat, in order to pamper their lusts, but to strengthen their bodies and souls, that they may be stronger in the Lord, and in the power of his might, to fight and conquer every enemy.

battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, Why are you here on my ground?

*Gr-h.* To revenge the blood of pilgrims, as I also told thee before.—So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up, as they had done others before, for a terror to those that shall attempt to do as he, hereafter.

Then they asked Mr. Feeble-mind, how he fell into his hands?

Then said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in a pilgrim's way.\*—When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bid me hope to the end.—When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants.—Indeed, I have found much relief from pilgrims, though none was willing to go softly as I am forced to do: yet still as they came on, they bid me be of good cheer, and said, that it was the will of their Lord, that “comfort” should be given to “the feeble minded,” (1 Thess. v. 14,) and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter; but, alas! feeble one that I was! I had more need of a cordial: so he came up and took me. I conceived he should not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-

\* All pilgrims are not alike vigorous, strong, and lively. Some are weak, creep and crawl on, in the ways of the Lord. No matter; if there be but a pilgrim's heart; all shall be well at last, for Omnipotence itself is for us: and then we may boldly ask, while we are obedient to the truth, Who shall be against us?

whole towards his master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am : but I am, as you see, escaped with life, for the which I thank my King as author, and you as the means. Other brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed ; my way is before me, my mind is beyond the river that has no bridge ; though I am, as you see, but of a feeble mind.\*

*Hon.* Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim ?

*Feeble.* Acquainted with him ! yes : he came from the town of Stupidity, which lies four degrees northward of the city of Destruction, and as many off of where I was born ; yet we were well acquainted, for indeed he was my uncle, my father's brother ; he and I have been much of a temper : he was little shorter than I, but yet we were much of a complexion.

*Hon.* I perceive you know him ; and I am apt to believe also, that you are related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

*Feeble.* Most have said so, that have known us both ; and, besides, what I have read in him, I have for the most part found in myself.

Come, Sir, said good Gaius, be of good cheer ; you are welcome to me, and to my house, and what thou hast a mind to, call for freely ; and what thou wouldest have my servants do for thee, they will do with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favor, and as the sun shining out of a very dark cloud.—Did giant Slay-Good intend me this favor when he stopt me, and resolved to let me go no further ? Did he intend, that after he had rifled my pocket, I should go to “ Gaius mine host ? ” Yet so it is.†

Now just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told, that about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunder-bolt.

\* What a sweet, simple relation is here ! doth it not suit many a feeble-minded Christian ? Poor soul, weak as he was, yet his Lord provided against his danger. He sent some strong ones to his deliverance, and to slay his enemy. Mind his belief, even in his utmost extremity. Learn somewhat from this Feeble-mind.

† O how sweet to reflect, the most gigantic enemy shall be conquered, and their most malicious designs shall be over-ruled for our good : yea, what they intend for our ruin shall be made to work for our health and prosperity.



Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper; he also was with me when Slay-good the giant took me, but he was nimble of his heels, and escaped: but it seems, he escaped to die, and I was taken to live.\*

“What, one would think, doth seek to slay outright,  
Oft-times delivers from the saddest plight.  
That very providence, whose face is death,  
Doth oft-times, to the lowly, life bequeath.  
I taken was, he did escape and flee:  
Hands cross’d, give death to him, and life to me.”

Now about this time Matthew and Mercy were married:† also Gaius gave his daughter Phebe to James, Matthew’s brother, to wife. After which time they staid about ten days at Gaius’s house, spending their time and the seasons like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the Good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. Luke x. 34, 35. Then said Mr. Great-heart to him, “Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou yet bring forward on their journey, after a godly sort, thou shalt do well.” 3 John, 5, 6.

Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind: he also gave him something to drink by the way.

\* See the various dealings of God, and more and more adore him in all his ways of providence and grace.

“Know, all the ways of God to men are just;  
And, where you can’t unriddle, learn to trust.”

† The reader may remember that Mercy had sometime before refused the addresses of Mr. Brisk, alleging that she was determined not to have a clog to her soul: but now the Lord provides an help-meet for her in Matthew, a sincere young pilgrim. Happy is the match which is made in the Lord, and the partners who are united in eternal bonds!

## CHAPTER XII.

*The Pilgrims are joined by Mr. Ready-to-halt, and proceed to the Town of Vanity, where they are agreeably lodged by Mr. Mnason, and meet with agreeable company.—They encounter a formidable Monster.*

Now Mr. Feeble-mind, when they were going out at the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, “Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest.”

*Feeble.* Alas! I want a suitable companion; you are all lusty and strong; but I, as you see, am weak; I choose therefore rather to come behind, lest by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended at that which others have a liberty to do. I do not know all the truth: I am a very ignorant Christian man: sometimes, if I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me as it is with a weak man among the strong, or as a lamp despised. He that is ready to slip with his feet, is as a *lamp* despised in the thought of him that is at ease; (Job xii. 5,) so that I know not what to do.\*

But, brother, said Mr. Great-heart, I have it in commission to “comfort the feeble-minded,” and to support the weak. You must needs go along with us: we will wait for you, we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into “doubtful disputations” before you; we will be made all things to you, rather than you shall be left behind.† Rom. xiv.; 1 Cor. viii. 9—13; ix. 22.

Now all this while they were at Gaius’s door; and, behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt

\* What an open, ingenuous confession is here! though feeble in mind, he was strong in wisdom and sound judgment.

† O that this were more practised among Christians of different standing, degrees, and judgment! if they who are strong were thus to bear with the weak, as they ought, how much more love, peace, and unanimity would prevail!

came by with his crutches in his hand, and he also was going on pilgrimage. (Ps. xxxviii. 17.)

Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion; but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

*Ready-to-halt.* I shall be glad of thy company, said the other; and good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.\*

*Feeble.* Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

*Ready-to-halt.* If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on; Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind with his crutches. Then said Mr. Honest, Pray, Sir, now we are upon the road, tell us some profitable things of some that are gone on pilgrimage before us.

*Gr.-h.* With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the valley of Humiliation, and also what hard work he had to go through the valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame: four as deceitful villains as a man can meet with upon the road.

*Hon.* Yes, I believe I heard of all this: but indeed good Faithful was hardest put to it by Shame; he was an unwearied one.

*Gr.-h.* Ay: for as the pilgrim well said, he of all men had the wrong name.

*Hon.* But pray, Sir, where was it that Christian and Faithful met Talkative? that same was a notable one.

*Gr.-h.* He was a confident fool; yet many follow his ways.

*Hon.* He had like to have beguiled Faithful.

*Gr.-h.* Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what they should meet with at Vanity-fair.

\* Excellent! See the nature of Christian love; even to be ready to spare to a brother, what we ourselves have occasion for. Love looketh not at the things of our own, but to provide for the wants of others.



Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity-fair.

*Hon.* Say you so? I dare say it was a hard chapter that then he did read unto them.

*Gr.-h.* It was so, but then he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

*Hon.* Well, Faithful bravely suffered.

*Gr.-h.* So he did, and as brave things came on't: for Hopeful and some others, as the story relates, were converted by his death.

*Hon.* Well, but pray go on; for you are well acquainted with things.\*

*Gr.-h.* Above all that Christian met with after he had passed through Vanity-fair, one By-ends was the arch one.

*Hon.* By-ends! What was he?

*Gr.-h.* A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went: but so cunning, that he would be sure never to lose or suffer for it. He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn and change from opinion to opinion: yea, and plead for so doing too. But as far as I could learn, he came to an *ill-end* with his *by-ends*: nor did I ever hear that any of his children were ever of any esteem with any that truly fear God.

Now by this time they were come within sight of the town of Vanity, where Vanity-fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town: and some said one thing, and some another. At last, Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town: now I am acquainted with one Mr. Mnason, a Cyprusian by nation, and an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.†

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was eventide by that they got to the outside of the town;

\* Nothing more profitable than conversing on the faith, valor, and success of those who have gone before us, with their trials, enemies, and dangers! yet how gloriously they fought their way through all, and came off more than conquerors over all. Pilgrims love to hear these things.

† How happy to find a house in Vanity-fair, whose Master will receive and entertain pilgrims. Blessed be God for the present revival of religion in our day: and for the many houses that are open to the friends of the Lamb. The hearts of the masters of which he opens.

but Mr. Great-heart knew the way to the old man's house. So thither they came ; and he called at the door, and the old man within knew his tongue so soon as ever he heard it ; so he opened, and they all came in. Then said Mnason their host, " How far have ye come to-day ?" So they said, " From the house of Gaius our friend." " I promise you," said he, " you have gone a good stitch ; you may well be weary ; sit down." So they sat down.

Then said their guide, Come, what cheer, good Sirs ? I dare say you are welcome to my friend.

I also said Mr. Mnason, do bid you welcome : and whatever you want, do but say, and we will do what we can to get it for you.

*Hon.* Our great want, a while since, was harbor and good company ; and now I hope we have both.\*

*Mnas.* For harbor, you see what it is ; but for good company, that will appear in the trial.

Well, said Mr. Great-heart, will you have the pilgrims into their lodgings ?

I will, said Mr. Mnason.—So he had them to their respective places ; and also showed them a very fair dining-room, where they might be, and sup together, until time was come to go to rest.

Now when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town ?

*Mnas.* We have a few ; for indeed they are but a few when compared with them on the other side.

*Hon.* But how shall we do to see some of them ? for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are going a journey.†

Then Mr. Mnason stamped with his foot, and his daughter Grace came up ; so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holyman, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house, that have a mind this evening to see them.

So Grace went to call them, and they came ; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbors, I have as you see, a company of strangers come to my house : they are

\* Under all our wants, may we not say, with our Father Abraham, God will provide ? Gen. xxii. 8.

† The inquiry of disciples after suitable company discovers that they, with David, love the Lord's saints, and in the excellent of the earth is all their delight. (Ps. xvi. 3.) A genuine discovery this of a gracious heart.

pilgrims: they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? (pointing his fingers at Christiana.) It is Christiana, the wife of Christian, that famous pilgrim, who with Faithful his brother, were so shamefully handled in our town.—At that they stood amazed, saying. We little thought to see Christiana when Grace came to call us: wherefore this is a very comfortable surprise. Then they asked her about her welfare, and if these young men were her husband's sons. And when she told them they were, they said, "The King, whom you love and serve, make you as your father, and bring you where he is in peace!"\*

Then Mr. Honest, when they were all sat down, asked Mr. Contrite, and the rest, in what posture their town was at present.

*Contr.* You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in good order, when we are in a cumbered condition. He that lives in such a place as this, and that has to do with such as we have, has need of an *item*, to caution him to take heed every moment of the day.†

*Hon.* But how are your neighbors now for quietness?

*Contr.* They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with a load upon them till now: for since they burned him, they have been ashamed to burn any more: in those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large,) religion is counted honorable.‡

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

*Hon.* It happens to us as it happeneth to way-faring men: sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already: and what are yet behind we know not: but for the most part, we find it true that has been talked of old—"A good man must suffer trouble."

\* A precious prayer for the best of blessings.

† Mind this hint. May it kindle a sense of danger, and excite caution.

‡ It is a mercy, when open persecution for the word abates, and religion is more respected; but how do professors in such times get cold and dead, grow formal and worldly. The smiles of the town of Vanity often prove more injurious than its frowns. Be on your guard, O pilgrims.



*Contr.* You talk of rubs :—what rubs have you met withal ?

*Hon.* Nay, ask Mr. Great-heart, our guide ; for he can give the best account of that.

*Gr.-h.* We have been beset two or three times already. First, Christiana and her children were beset with two ruffians, that they feared would take away their lives. We were beset with giant Bloody-man, giant Maul, and giant Slay-good. Indeed, we did rather beset the last than were beset of him. And thus it was ; after we had been some time at the house of Gaius, “ mine host, and of the whole church,” we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies of pilgrims ; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout ; so we looked and looked, till at last we discerned the mouth of his cave ; then were we glad, and plucked up our spirits. So we approached up to his den ; and, lo, when we came there, he had dragged, by mere force into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him, but in conclusion he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. Feeble-mind, I found this true to my cost and comfort ; to my cost, when he threatened to pick my bones every moment ; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Then said Mr. Holyman, There are two things that they have need to be possessed of, that go on pilgrimage ; *courage* and an *unspotted life*. If they have not courage, they can never hold on their way ; and if their lives be loose, they will make the very name of a pilgrim stink.\*

Then said Mr. Love-saint, I hope this caution is not needful among you : but truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Then said Mr. Dare-not-lie, It is true, they neither have the pilgrim’s weed, nor the pilgrim’s courage : they go not uprightly, but all awry with their feet : one shoe goeth inward, another out-

\* This is a sound speech. Lord, grant that we, who profess the holy name may take good heed to this. It is a word of conviction to many.

ward, and their hosen out behind ; here a rag, and there a rent, to the disparagement of their Lord.\*

These things, said Mr. Penitent, they ought to be troubled for ; nor are the pilgrims like to have that grace upon them, and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time until supper was set upon the table. Upon which they went and refreshed their weary bodies ; so they went to rest. Now they stayed in the fair a great while at the house of Mr. Mnason, who in process of time, gave his daughter Grace unto Samuel, Christiana's son, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long : for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, labored much for the poor ; wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful ; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster ; but all men fled when they heard of the noise of his coming. The monster was like unto no one beast upon the earth : its body was "like a dragon, and it had seven heads and ten horns." Rev. xii. 3. It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men, and such men as loved their lives more than their souls accepted of those conditions.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holyman, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain ; but they so belated

\* An excellent observation, and a just reproof. May it carry conviction to the heart of those it suits.

bored him, being sturdy men at arms, that they made him make a retreat; so they came home to Mr. Mnason's house again.

The monster,\* you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town: also these seasons did these valiant worthies watch him in, and did continually assault him; insomuch, that in process of time he became not only wounded, but lame; also he had not made the havock of the townsmen's children as formerly he had done. And it is verily believed by some, that this beast will certainly die of his wounds. This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people, that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account therefore it was, that these pilgrims got much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand no more than a beast; these had no reverence for these men, nor took they notice of their valor and adventures.



### CHAPTER XIII.

*The Pilgrims kill Giant Despair, and his wife; and totally demolish his Castle—They proceed to the Delectable Mountains.*

WELL, the time drew on that the pilgrims must go on their way; therefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein, to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary. Acts xxviii. 10. Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

\* This refers (observes the Rev. Mr. Scott) to the prevalence of popery for some time before the revolution in 1688; by which many nominal protestants were drawn aside, and numbers of children educated in the principles of darkness and superstition. The favor and frown of the prince and his party operated so powerfully, that worldly men in general yielded to the imposition; but several persons among the non-conformists, as well as in the established church, did eminent service at this crisis, by their preaching and writings, in exposing the delusions and abominations of the adherents to the papal see: and these endeavors were eventually the means of overturning the plan formed for the re-establishment of popery in Britain.



They, therefore, that were of the pilgrims' company, went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt, and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death: therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a man's sufferings as he was. They went on, therefore, after this a good way further, talking of Christian and Faithful; and how Hopeful joined himself to Christian, after that Faithful was dead.

Now they were come up the hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, that stood also within the view of Sodom and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing, upon which they look, has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains—to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits; (Ps. xxiii.) where the meadows are green all the year long, and where they might lie down safely.

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up those lambs, the babes of those women that go on pilgrimage. Also there was here one that was entrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young. Heb. v. 2; Is. lxiii. Now to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harbored, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them back again; he will also bind up that which was broken, and will strengthen them that are sick. Jer. xiii. 4; Ezek. xxxiv. 11—16. Here they will never want meat, drink, and clothing; here they will be kept from thieves, and robbers:

for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition: and shall be taught to walk in right paths; and that, you know is a favor of no small account.

Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: fruit not like that which Matthew eat of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth where it is.\*

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King; and so was an hospital to young children and orphans.

Now they went on; and when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by giant Despair, and put into Doubting Castle: they sat down, and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, and another said to the contrary.—One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good. But Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and I pray, with whom should I fight this good fight, if not with giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting Castle. Then, said he, "Who will go with me?" Then said old Honest, "*I* will." "And so *we* will too," said Christiana's four sons, Matthew, Samuel, James, and Joseph; for they were young men and strong. 1 John ii. 13, 14.

So they left the women on the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt, with his crutches, to be their guard, until they came back; for in that place, though giant Despair dwelt so near, they keeping in the road "a little child might lead them." Isaiah xi. 6.

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for giant Despair. When

\* Here we frequently find our author speaking of our Lord and Saviour as Man. He excels in this. It were to be wished, that authors and preachers wrote and spake more frequently of the manhood of Jesus, who was a perfect Man, like unto us in all things except sin.

they came at the castle gate, they knocked for entrance with an unusual noise. With that the old giant comes to the gate, and Diffidence his wife follows. Then said he, "Who and what is he that is so hardy, as after this manner to molest the giant Despair?" Mr. Great-heart replied, "It is I, Great-heart, one of the King of the celestial country's conductors of pilgrims to their place: and I demand of thee, that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head; and to demolish Doubting Castle."

Now giant Despair, because he was a giant, thought no man could overcome him; and again, thought he, "Since heretofore I have made a conquest of angels, shall Great-heart make me afraid?" So he harnessed himself, and went out: he had a cap of steel upon his head, a breast plate of fire girded to him, and he came out in iron shoes with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and giant Despair was brought down to the ground, but was very loth to die: he struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death; for he left him not till he had severed his head from his shoulders.\*

Then they fell to demolishing Doubting Castle; and that you know might with ease be done, since giant Despair was dead. They were seven days in destroying of that: and in it, of pilgrims, they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter; these two they saved alive. But it would have made you wonder, to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting Castle, to that giant Despair. They therefore, I say, took with them the head of the giant (for his body they had buried under a heap of stones;) and down to the road and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play

\* What cannot Great-heart do? What feats not perform? What victories not gain? Who can stand before Great-heart? Diffidence shall fall, and giant Despair be slain, by the power of Great-heart, with the sword of the Spirit, which is the word of God. Eph. vi. 17. even Despondency, though almost starved shall be delivered, and his daughter Much-afraid shall be rescued. O for more of Great-heart's company!



upon the viol, and her daughter Mercy upon the lute ; so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand ; but I promise you, he footed it well : also, the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him ; he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat ; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of giant Despair, and set it upon a pole by the high-way side, right over against a pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it, upon a marble stone, these verses following :

"This is the head of him, whose name only,  
In former time, did pilgrims terrify.  
His castle's down\* and Diffidence, his wife,  
Brave Master Great-heart has bereft of life.  
Despondency, his daughter Much-afraid,  
Great-heart for them also the man has play'd.  
Who hereof doubts, if he'll but cast his eye  
Up hither, may his scruples satisfy.  
This head also when doubting cripples dance,  
Doth show from fear they have deliverance."

When those men had thus bravely showed themselves against Doubting Castle, and had slain giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. Great-heart (for with him they were well acquainted,) they said unto

\* The following lines contain an important truth, and deserve particular regard :

Though Doubting Castle be demolished,  
And the giant Despair hath lost his head,  
Sin can rebuild the Castle, make't remain,  
And make Despair the giant live again.†

† Excellent remark ! pray mind it.

him, "Good Sir, you have got a goodly company here; pray where did you find all these?"

*Gr.-h.* "First here is Christiana and her train,  
Her sons, and her son's wives, who like the wain,  
Keep by the pole, and do by compass steer  
From sin to grace, else they had not been here.  
Next, here's old Honest come on pilgrimage;  
Ready-to-halt too, who I dare engage,  
True-hearted is, and so is Feeble-mind,  
Who willing was not to be left behind.  
Despondency, good man, is coming after,  
And so also is Much-afraid his daughter,  
May we have entertainment here or must  
We further go? Let's know whereon to trust."

Then said the shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble as for the strong: our Prince has an eye to what is done to the least of these: (Matt. xxv. 40.) therefore infirmity must not be a block to our entertainment. So they had them to the palace doors, and then said unto them, "Come in Mr. Feeble-mind; come in Mr. Ready-to-halt; come in Mr. Despondency, and Miss Much-afraid his daughter." "These, Mr. Great-heart," said the shepherds to the guide, "we call in by name, for that they are most subject to draw back; but as for you and the rest that are strong, we leave you to your wonted liberty." Then said Mr. Great-heart, "This day I see, that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers as you should." Ezek. xxxiv. 21.

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the shepherds said to those of the weaker sort, What is that you would have? For, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear; and because it was the custom of the shepherds to show the pilgrims, before their departure, some rarities; therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and showed them first what they had showed to Christian before.

Then they had them to some new places. The first was mount Marvel, where they looked and beheld a man at a distance, that tumbled the hills about with words. Then they asked the shep-

herds what that should mean? So they told him, that this man was the son of one Mr. Great-grace [of whom you read in the first part of the records of the *Pilgrim's Progress*:] and he is set there to teach pilgrims how to believe down or to tumble out of their ways, what difficulties they should meet with, by faith. Mark xi. 23, 24. Then said Mr. Great-heart, "I know him; he is a man above many."

Then they had them to another place, called mount Innocence: and there they saw a man clothed all in white: and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.—Then said the pilgrims. What means this? The shepherds answered, This man is named Godlyman, and the garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but as you see the dirt will not stick upon his clothes, so it shall be with him that lives truly innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon day.

Then they took them, and had them to mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the shepherds, to show you, that he that has a heart to give of his labor to the poor, shall never want wherewithal. "He that watereth shall be watered himself." And the cake that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

They had them also to the place where they saw one Fool, and one Want-wit, washing of an Ethiopian; with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the shepherds what that should mean? So they told them, saying, Thus shall it be with the vile person; all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, I would, if it might be, see the hole in the hill, or that commonly called the By-way to hell. So her mother brake her mind to the shepherds. Then they went to the door, (it was on the side of an hill;) and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, "Cursed be my father,



for holding of my feet back from the way of peace and life :” And another said, “O that I had been torn in pieces, before I had, to save my life, lost my soul !” And another said, “If I were to live again, how would I deny myself rather than come to this place !” Then there was as if the very earth groaned and quaked under the feet of this young woman for fear, so she looked white, and came trembling away, saying, “Blessed be he and she that is delivered from this place.”

Now when the shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford : but Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in a dining-room, off which I cannot take my mind ; if therefore I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly ; and turn it but another way, and it would show one the very face and similitude of the Prince of the pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head, by looking in that glass ; they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass, that it will show him to one where they have a mind to see him, whether living or dead, whether in earth or in heaven ; whether in a state of humiliation, or in his exaltation ; whether coming to suffer, or coming to reign.\* James i. 23—25 ; 1 Cor. xiii. 12 ; 2 Cor. iii. 13.

Christiana therefore went to the shepherds apart, (now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere,) and said unto them, There is one of my daughters, a breeding woman, that, I think, doth long for something that she hath seen in this house, and she thinks she should miscarry, if she should by you be denied.

\* O what a blessed thing it is to long for the word of God, so as not to be satisfied without it, and to prize it above and beyond all other things ! Love to the word excites the soul to say with David, “I have longed for thy salvation, O Lord.” Psal. cxix. 174. This is a special mark of a gracious soul.

*Exper.* Call her, call her: she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, What is that thing thou wouldst have? Then she blushed, and said, the great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart, to the slaying of giant Despair, and the demolishing of Doubting Castle.—\* About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian, and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even then when the danger was nigh the approaching. What cautious Christian and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said,

“Behold, how fitly are the stages set  
 For their relief that pilgrims are become,  
 And how they us receive without one let,  
 That make the other life the mark and home.  
 What novelties they have, to us they give,  
 That we, though pilgrims, joyful lives may live.  
 They do upon us, too, such things bestow,  
 That show we pilgrims are, where'er we go.”



#### CHAPTER XIV.

*The company joined by Mr. Valiant and Mr. Standfast.—They pass over the Enchanted Ground.—A description of Madam Bubble.*

WHEN they were gone from the shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt

\* No good thing, done in the name and to the glory of Christ, shall be forgotten of him, nor go unrewarded by him.

in the town of Apostacy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man;—he would hearken to no counsel, but, once a falling, persuasion could not stop him. When he came to the place where the cross and the sepulchre was, he did meet with one that did bid him look there, but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on: and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth; I am a pilgrim, and am going to the Celestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things:—Whether I would become one of them:—or go back from whence I came;—or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I should now cast in my lot with thieves. (Prov. i. 10—19.) Then they demanded what I would say to the second? So I told them the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me and very unprofitable for me, I forsook it for this way. Then they asked what I said to the third? And I told them, my life cost more dear far, than that I should lightly give it away: Besides, you have nothing to do to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to-wit, Wildhead, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

*Gr.-h.* But here was great odds, three against one.

*Val.* 'Tis true: but little or more are nothing to him that has the truth on his side; "Though an host should encamp against me," said one, "my heart shall not fear: though war shall rise against me, in this will I be confident," &c. Besides, said he, I



have read in some records, that one man has fought an army : and how many did Samson slay with the jaw bone of an ass ?\*

Then said the guide, why did you not cry out, that some might have come in for your succour ?

*Val.* So I did to my King, who I knew could hear me, and afford invisible help, and that was enough for me.†

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword; so he showed it him. When he had taken it into his hand, and looked thereon a while, he said, Ha, it is a right Jerusalem blade.

*Val.* It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

*Gr.-h.* But you fought a great while; I wonder you was not weary.

*Val.* I fought till my sword did cleave to my hand, and then they were joined together, as if a sword grew out of my arm: and when the blood run through my fingers, then I fought with most courage.‡

*Gr.-h.* Thou hast done well; thou hast “ resisted unto blood, striving against sin;” thou shalt abide by us, come in and go out with us, for we are thy companions.

Then they took him, and washed his wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because Mr. Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands;) and because there were in company them that were feeble and weak, therefore he questioned with him about many things; as first what countryman he was ?

*Val.* I am of Dark-land, for there I was born, and there my father and mother are still.

Dark-land! said the guide; doth not that lie on the same coast with the city of Destruction ?

*Val.* Yes, it doth. Now that which caused me to come on pilgrimage, was this; we had Mr. Tell-true come into our parts, and he told it about what Christian had done, that went from the

\* Truth will make a man valiant; and valour for truth will make a pilgrim fight with wild-headed, inconsiderate, and pragmatic opposers. The blood he looses in such a battle is his honour; the scars he gets are his glory.

† Enough indeed. He who is engaged for God's truth, shall never want God's help.

‡ Blessed fighting, when hand and heart are engaged, and the sword grows united to both! O ye trimmers, and lukewarm professors, who will tamely give up, or meanly compound for peace, by the barter of truth; let this shame and confound you!

city of Destruction, namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent, that did come out to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had all to his Lord's lodgings, especially when he came to the gates of the Celestial city; for there, said the man, he was received with sound of trumpet, by a company of shining ones. He told it also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning heat to be gone after him: nor could father or mother stay me. So I got from them, and am come thus far on my way.

*Gr.-h.* You came in at the gate, did you not?

*Val.* Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.\*

Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

*Val.* Why, is this Christian's wife?

*Gr.-h.* Yes, that it is; and these are also her four sons.

*Val.* What! and going on pilgrimage too?

*Gr.-h.* Yes, verily, they are following after.

*Val.* It glads me at heart; good man, how joyful will he be, when he shall see them that would not go with him, to enter before him at the gates into the Celestial City!

*Gr.-h.* Without doubt it would be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

*Val.* But, now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there.

*Gr.-h.* Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved, yet why may it not be rationally

\* The reason why so many professors who set out, go on for a season, but fall away and come to nothing at last, is because they do not enter into the pilgrim's path by Christ who is the gate. They do not see themselves quite lost, ruined, hopeless, and wretched: their hearts are not broken for sin; therefore they do not begin by receiving Christ, as the only Saviour of such miserable sinners. But they set out in nature's strength; and not receiving, nor living upon Christ, they soon fall away. This is the reason of this inquiry, Did you come in at the gate? A question we ought to put to ourselves, and be fully satisfied about.

concluded that we shall be more glad to see them there, than to see they are wanting?

*Val.* Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?\*

*Gr.-h.* Yes: was your father and mother willing that you should become a pilgrim?

*Val.* Oh! no; they used all means imaginable to persuade me to stay at home.

*Gr.-h.* What could they say against it?

*Val.* They said, it was an idle life; and, if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

*Gr.-h.* And what did they say else?

*Val.* Why, they told me that it was a dangerous way: Yea, the most dangerous way in the world, say they, is that which the pilgrims go.

*Gr.-h.* Did they show you wherein this way is dangerous?

*Val.* Yes: and that in many particulars.

*Gr.-h.* Name some of them.

*Val.* They told me of the Slough of Despond, wherein Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub-castle, to shoot them who should knock at the wicket gate for entrance. They told me also of the wood and dark mountains, of the hill Difficulty, of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good: they said moreover, that there was a foul fiend haunted the valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of giant Despair, of Doubting Castle, and of the ruin the Pilgrims met with there. Further, they said I must go over the Enchanted Ground, which was dangerous. And that after all this I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the Celestial country.

*Gr.-h.* And was this all?

*Val.* No: they also told me, that this way was full of deceivers, and of persons that lay in wait there, to turn good men out of their path.

*Gr.-h.* But how did they make that out?

\* A sound Christian is not afraid to be examined, and sifted to the bottom. For he can give a reason of the hope that is in him. He knows why and wherefore he commenced a pilgrim.



*Val.* They told me that Mr. Worldly-wise-man did lie there in wait to deceive. They also said, that there was Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up: that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

*Gr.-h.* I promise you, this was enough to discourage thee. But did they make an end there?

*Val.* No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path,—to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find; but not one of them found so much advantage by going as amounted to the weight of a feather.

*Gr.-h.* Said they any thing more to discourage you?

*Val.* Yes: they told me of one Mr. Fearing, who was a pilgrim: and how he found his way so solitary, that he never had a comfortable hour therein; also that Mr. Despondency had like to have been starved therein; yea, and also, (which I had almost forgot,) Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the black river, and went never a foot further, however it was smothered up,

*Gr.-h.* And did none of these things discourage you?

*Val.* No: they seemed as so many nothings to me.

*Gr.-h.* How came that about?

*Val.* Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

*Gr.-h.* Then this was your victory, even your faith.

*Val.* It was so: I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.\*

\* Here we see, that valiant soldiers of Christ ascribe all to the exercise of faith. They set out with faith, and they hold on and hold out by believing. Thus they give all the glory to Christ, who is the object, author, and finisher of faith.

“ Who would true valour see,  
 Let him come hither ;  
 One here will constant be,  
 Come wind, come weather ;  
 There’s no dicouragement  
 Shall make him once relent  
 His first avow’d intent  
 To be a pilgrim.

Whoso beset him round  
 With dismal stories,  
 Do but themselves confound,  
 His strength the more is,  
 No lion can him fright,  
 He’ll with a giant fight,  
 But he will have a right  
 To be a pilgrim.

Hobgoblin nor foul fiend  
 Can daunt his spirit ;  
 He knows, he at the end  
 Shall life inherit.  
 Then fancies fly away,  
 He’ll not fear what men say,  
 He’ll labour night and day  
 To be a pilgrim.”

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy : and that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbor, upon which if a man sits, or in which if a man sleeps, ’tis a question, say some, whether ever he shall rise or wake again in this world. Over this forest, therefore, they went, both one and another : and Mr. Great-heart went before, for that he was the guide, and Mr. Valiant-for-truth came behind, being rear-guard ; for fear least peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another as well as they could ; Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.\*

Now they had not gone far, but a great mist and darkness fell upon them all ; so that they could scarce, for a great while, one see the other ; wherefore they were forced for some time, to feel for one another by words, for they walked not by sight.† But any

\* Old pilgrims, ye who have set out well, and go on well for a long season, consider, ye are yet in the world, which is enchanted ground. Know your danger of seeking rest here, or sleeping in any of its enchanting arbours.

† Though feelings may be lost, light seem to fail, and comforts forsake us, yet faith shall supply the want of all. Like Moses, we shall endure seeing HIM who is invisible. Heb. xi. 27.

one must think, that here was but sorry going for the best of them all ; but how much the worst was it for the women and children, who both of feet and heart were also but tender ! Yet nevertheless so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slab-biness. Nor was there on all this ground so much as one inn or victualing house, wherein to refresh the feebler sort. Here therefore was grunting, and puffing, and sighing : while one tumbleth over a bush, another sticketh fast in the dirt ; and the children, some of them lost their shoes in the mire : while one cries out, " I am down ;" and another, " Ho ! where are you ?" and a third, " The bushes have got such fast hold on me, I think I cannot get away from them."

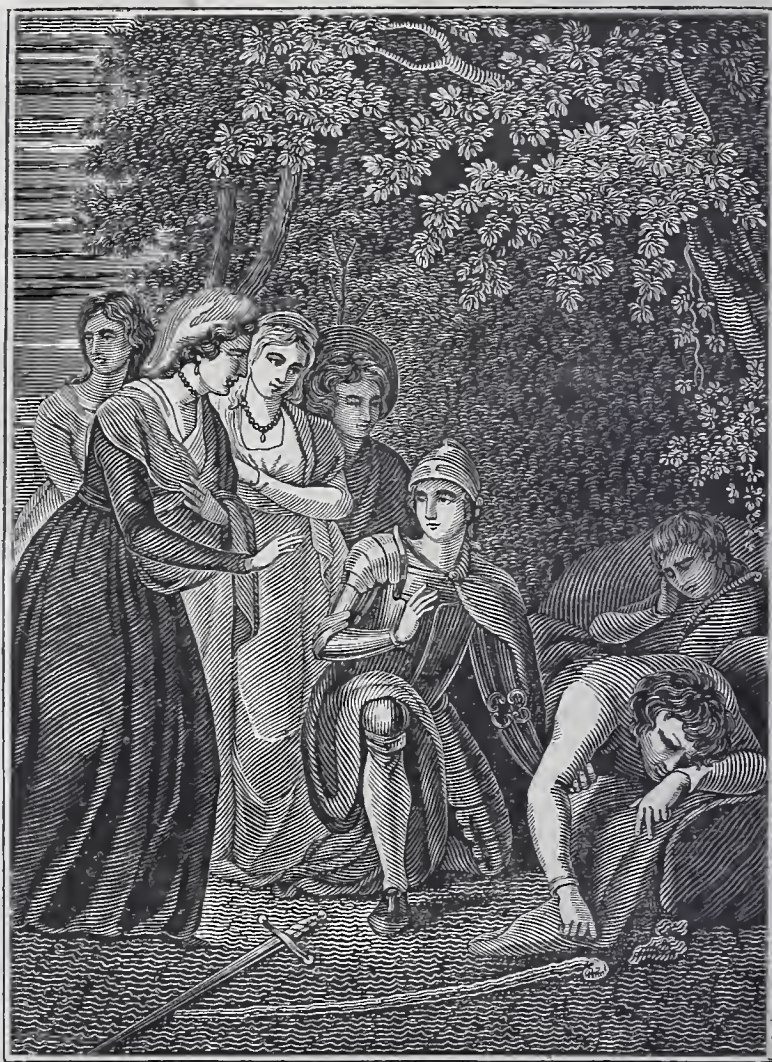
Then they came to an arbour, warm, and promising much refreshing to the pilgrims : for it was finely wrought above head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This, you must think, all things considered, was tempting : for the pilgrims already began to be foiled with the badness of the way ; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh.\* The arbor was called the Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand : but he had in his pocket a map of all ways leading to or from the Celestial city ; wherefore he struck a light (for he never goes also without his tinder-box,) and takes a view of his book or map, which bids him be careful in that place, to turn to the right hand. And had he not here been careful to look in his map, they had in all probability been smothered in the mud ; for just a little before them, and that at the end of the

\* Deny yourselves, is the word of Christ. The slothfulness, ease, and desires of the flesh, must be denied, or danger will inevitably ensue. To gratify the flesh, is to destroy the Spirit's comfort, if not the soul's salvation.







[p. 375.]

SLEEPERS ON THE ENCHANTED GROUND.

cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, who that goeth on pilgrimage but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take.

They went on, then, in this Enchanted Ground, till they came to where there was another arbor, and it was built by the highway side. And in that arbor there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on, and leave them in their sleep, or step to them, and try to awake them. So they concluded to go to them, and awake them—that is, if they could; but with this caution, namely, to take heed that themselves did not sit down, nor embrace the offered benefit of that arbor.\*

So they went in, and spake to the men, and called each by his name, (for the guide, it seems, did know them,) but there was no voice, nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, "I will pay you when I take my money." At which the guide shook his head. "I will fight so long as I can hold my sword in my hand," said the other. At that, one of the children laughed.

Then said Christiana, What is the meaning of this? Then the guide said, They talk in their sleep; if you do strike them, or beat them, or whatever else you do unto them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When I do awake, I will seek it yet again." Prov. xxiii. 34, 35. You know, when men talk in their sleep, they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words now, even as there was before, betwixt their going on pilgrimage and their sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary! And

\* It is the duty, and will be the practice of pilgrims, to strive to be instrumental to the good of others. But at the same time, it behoves them to take heed to themselves, and watch, lest they catch harm from them and their conduct.



at what time so likely for to be weary, as when they are almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land of Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happens to them as it hath done to these, that as you see, are fallen asleep, and none can awake them.\*

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that, through the rest of this way, though the darkness was very great.† 2 Pet. i. 19.

But the children began to be sorely weary; and they cried out unto Him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose, that drove away the fog; so the air became more clear. Yet they were not off, by much, of the Enchanted Ground, but only now they could see one another better, and also the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived, that a little before them was a solemn noise of one that was much concerned. So they went on, and looked before them; and behold, they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial city. Then Mr. Great-heart called after him, saying, "Soho, friend, let us have your company, if you go, as I suppose you do, to the Celestial city." So the man stopped, and they came up to him: but so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, "Pr'ythee, who is it?" "'Tis one (said he) that comes from whereabouts I dwelt; his name is Standfast; he is certainly a right good pilgrim."

So they came up one to another; and presently Standfast said to old Honest, "Ho! father Honest, are you there?" "Ay, (said he) that I am, as sure as you are there." "Right glad am I, (said Mr. Standfast) that I have found you on this road." "And as glad am I, (said the other,) that I espied you on your

\* What a sound sleep of infatuation hath this enchanting world cast many a professor into! They are proof against all warnings, and dead as to any means of arousing them.

† The word of God is the only light to direct our steps. He who neglects this is a fool. He who sets up and looks for any other light to direct him, is mad, and knows not what he does.

knees." Then Mr. Standfast blushed, and said, "But why ; did you see me?" "Yes, that I did, (quoth the other,) and with my heart was I glad at the sight." "Why, what did you think?" said Standfast. "Think! (said old Honest,) what should I think? I thought we had an honest man upon the road, therefore we should have his company by and by." "If you thought not amiss, how happy am I ; but, if I be not as I should, 'tis I alone must bear it." "That is true, (said the other,) but your fear doth further confirm me, that things are right betwixt the Prince of pilgrims and your soul : for he saith, 'Blessed is the man that feareth always.'"\*

*Val.* Well, but brother, I pray thee tell us, what was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee, or how?

*Stand.* Why, we are, as you see, upon the Enchanted Ground ; and as I was coming along, I was musing with myself, of what a dangerous nature the road in this place was, and how many, that had come even thus far on pilgrimage, had here been stopt, and been destroyed. I thought also of the manner of death, with which this place destroyeth men. Those that die here, die of no violent distemper : the death which such do die, is not grievous to them ; for he that goeth away in a sleep, begins that journey with desire and pleasure : yea, such acquiesce in the will of that disease.

Then Mr. Honest, interrupting of him, said, Did you see the two men asleep in the arbor?

*Stand.* Ay, ay, I saw Heedless and also Too-bold there ; and, for aught I know, that there they will lie until they rot, (Prov. x. 7 :) but let me go on with my tale.—As I was thus musing, as I said, there was one in pleasant attire, but old, who presented herself unto me, and offered me three things ; to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy : I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and twice ; but she put by my repulses, and smiled. Then I began to be angry ; but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy : for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her ; but she still followed me with enticements. Then I betook me, as you see, to my knees, and with hands lifted up, and cries, I prayed to Him that had said he would help. So just as you came up,

\* He who feareth always, will pray evermore. The fear of the heart will bring pilgrims on their knees. He who fears to be, or go wrong, will pray to be set right.

the gentlewoman went her way. Then I continued to give thanks for this great deliverance ; for I verily believe she intended no good, but rather sought to make a stop of me in my journey.\*

*Hon.* Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

*Stand.* Perhaps you have done both.

*Hon.* Madam Bubble ! is she not a tall, comely dame, something of a swarthy complexion ?

*Stand.* Right, you hit it, she is just such an one.

*Hon.* Doth she not speak very smoothly, and give you a smile at the end of every sentence ?

*Stand.* You fall right upon it again, for these are her actions.

*Hon.* Doth she not wear a great purse by her side ? and is not her hand often in it fingering her money, as if that was her heart's delight ?

*Stand.* 'Tis just so : had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

*Hon.* Then he that drew her picture was a good limner, and he that wrote of her said true.

*Gr.-h.* This woman is a witch ; and it is by virtue of her sorceries that this ground is enchanted : whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang ; and whoever lays their eyes upon her beauty, are counted the enemies of God. James iv. 4 ; 1 John ii. 14, 15. This is she that maintaineth in their splendor all those that are the enemies of pilgrims. Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossipper ; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut ; she will talk with any man. She always laughed poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well ; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her

\* O pilgrims ! beware of this Madam Bubble. Know and consider well, that ye have a nature exactly suited to accept of her offers, and to fall in love with her promises. The riches, honors, and pleasures of the world, what mortal can withstand, or who can forego them ? No one, but he who sees more charms in Jesus, more glory in his cross, and more comfort in the enjoyment of his love and presence ; and therefore is continually looking and crying to him, " Turn away mine eyes from beholding vanity. Instruct my soul in thy way. Keep me closely following thee. Lord, thou art the portion of my soul ! "



time and open places of cheating ; and she will say, and avow it, that none can show a good comparable to her's. She promiseth to dwell with children's children, if they would but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice ; yet many hath she brought to the halter, and ten thousand times more to hell.

Oh ! said Steadfast, what a mercy it is that I did resist her ! for whither might she have drawn me ?\*

*Gr.-h.* Whither ! nay none but God knows. But, in general, to be sure she would have drawn thee into "many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 9. It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrim's life : none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbor and neighbor, betwixt a man and his wife, between a man and himself, betwixt the flesh and the spirit. — Wherefore, good master Standfast, be as your name is ; and "when you have done all, stand."

At this discourse there was, among the pilgrims, a mixture of joy and trembling ; but at length they brake out, and sang—

"What danger is the pilgrim in ?

How many are his foes ?

How many ways there are to sin,

No living mortal knows.

Some in the ditch spoil'd are, yea can

Lie tumbling in the mire ;

Some though they shun the frying-pan,

Do leap into the fire."

\* In the experience of this most excellent man, we see verified God's faithfulness in upholding and bringing off more than conquerors all who "call upon Him in the day of trouble !" O ! for an increase of precious faith, to overcome the world, and to pass through it, in pursuit of a nobler portion, as strangers and pilgrims !

## CHAPTER XV.

*The Pilgrims arrive at the Land of Beulah, where they wait for the summons of their King.—Christiana and several of her companions pass the river, and are admitted into the City of God.*

AFTER this, I beheld, until they were come unto the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves awhile to rest: and because this country was common for pilgrims, and because these orchards and vineyards that were here, belonged to the King of the Celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounding so melodiously, that they could not sleep; and yet they received as much refreshing, as if they slept their sleep never so soundly. Here also all the noise of them that walked in the streets, was, "More pilgrims are come to town." And another would answer, saying, "And so many went over the water and were let in at the golden gates to-day." They would cry again, "There is now a legion of shining ones just come to town: by which we know that there are more pilgrims upon the road; for here they come to wait for them, and comfort them after their sorrow." Then the pilgrims got up, and walked to and fro: but how were their eyes now filled with celestial visions! In this land, they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manuer dry for some, while it has overflowed its banks for others.

In this place, the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims'

chambers were perfumed while they staid here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the Celestial city, with matters of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was; so the post presented her with a letter: the contents were—"Hail, good woman! I bring thee tidings, that the Master calleth for thee, and expecteth that thou shouldest stand in his presence in clothes of immortality within these ten days."

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was—An arrow sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her, he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, thus and thus it must be; and we that survive, will accompany you to the river-side.

Then she called for her children, and gave them her blessing; and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, "Sir, you have in all places showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end."—But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, "I wish you a fair day, when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod." But



she answered, "Come wet, come dry, I long to be gone, for, however the weather is in my journey, I shall have time enough when I come there, to sit down and rest me, and dry me."

Then came in that good man, Mr. Ready-to-halt, to see her. So she said to him, "Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come."

After him came in Mr. Despondency, and his daughter Much-afraid; to whom she said, "You ought with thankfulness, for ever to remember your deliverance from the hand of giant Despair, and out of Doubting Castle. The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end."

Then she said to Mr. Feeble-mind, "Thou wast delivered from the mouth of giant Slay-good, that thou mightest live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thy aptness to fear, and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing."

Now the day drew on that Christiana must be gone. So the road was full of people, to see her take her journey. But behold all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river with a beckon of farewell to those that followed her to the river-side. The last words that she was heard to say, were, "I come, Lord, to be with thee, and bless thee."

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.\*

In process of time, there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him

\* O how blessed is the death of the righteous, who die in the Lord! Even a wicked Baalam could wish for this. But it will be granted to none but those who have lived in the Lord, whose souls have been quickened by his Spirit, to come unto Jesus, believe in him, and glory of him as their righteousness and salvation, and desire to be found in him, in life, in death, and at the bar of judgment. O may we cry to the Lord to make us of the happy number!

out, and said, "I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches : and my message is, to tell thee, that he expects thee at his table, to sup with him in his kingdom, the next day after Easter : wherefore prepare thyself for thy journey." Then he also gave him a token that he was a true messenger, saying, "I have broken the golden bowl, and loosed the silver cord." Eccl. xii. 1—7.

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, "I am sent for, and God shall surely visit you also." So he desired Mr. Valiant to make his will ; and because he had nothing to bequeath to them that should survive him, but his crutches and his good wishes, therefore thus he said : "These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been."

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, "Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on." The last words he was heard to say, were, "Welcome life !"\* So he went his way.

After this, Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber door. Then he came in, and told him, saying, "I am come to tell thee, that thy Master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message : "Those that look out at the windows, shall be darkened."

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, "Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble-mind, that I will leave behind, for that I have no need of it in the place whither I go ; nor is it worth bestowing upon the poorest pilgrim ; wherefore when I am gone, I desire that you Mr. Valiant, would bury it in a dunghill." This done, and the day being come in which he was to depart, he entered the river as the rest : his last words were, "Hold out, faith and patience." So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for ; for a post was come, and brought this message to him : "Trembling man, these are to summon thee to be

\* See the joyful end of one ready to halt at every step. Take courage hence, ye lame, halting pilgrims.

ready with the King by the next Lord's day, to shout for joy, for thy deliverance from all thy doubtings." And, said the messenger, that my message is true, take this for a proof: so he gave "a grasshopper to be a burden unto him." Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she had heard what was done, "that she would go with her father." Then Mr. Despondency said to his friends, "Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company; my will and my daughter's is, that our desponds and slavish fears, be by no man ever received, from the day of our departure for ever: for I know, that after my death, they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after: and they will walk about and seek entertainment of the pilgrims; but for our sakes shut the doors upon them."\*

When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, "Farewell night! Welcome day!" His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to his house where he was, and delivered to his hands these lines: "Thou art commanded to be ready against this day se'nnight, to present thyself before thy Lord, at his Father's house." And, for a token that my message is true, "All the daughters of music shall be brought low." Then Mr. Honest called for his friends, and said unto them, "I die, but shall make no will. As for my *honesty*, it shall go with me; let him that comes after be told of this."

When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest, in his life-time, had spoken to one Good-conscience to meet him there; the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, "Grace reigns!" So he left the world.†

\* Pilgrims, mind this. It is as much your duty to strive in the strength of the Lord, against unreasonable doubts and slavish fears against sin. Nay, are they not, in their own nature, the worst of sins, as they spring from infidelity, and dishonor God's precious truth, glorious grace, and everlasting salvation. Never, never then, cherish or give way to them, but resist and shut the door of your hearts against them.

† O how happy to die, under a sweet sense of the reign of grace! Such have their consciences purified by the blood, and made good by the faith of the resurrection of Jesus. And they shall reign with him in his kingdom.



After this, it was noised about that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and had this for a token that the summons was true, that "his pitcher was broken at the fountain." When he understood it, he called for his friends and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I got thither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles who will now be my rewarder."

When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, "Death, where is thy sting?" and as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.\*

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Enchanted Ground, and the post brought it him open in his hands: the contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. "Nay," said the messenger, "you need not doubt of the truth of my message, for here is a token of the truth thereof. Thy wheel is broken at the cistern." Then he called to him Mr. Great-heart, who was their guide, and said unto him, "Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you, at your return, (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of his holy pilgrims,) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover, of my happy arrival at this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, except it be my prayers and tears for them: of which it will suffice if you acquaint them, if peradventure they may prevail."

\* In the truth of Jesus is victory. He who is most valiant for it, shall share most of its comforts in life, and in death. O Lord, increase our faith in the never-failing word of truth and grace, for thy glory and our souls' triumph.

When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river : wherefore Mr. Standfast when he was about half way in, stood awhile and talked with his companions that had waited upon him thither ; and he said, " this river has been a terror to many : yea, the thoughts of it also have often frightened me : now, methinks, I stand easy ; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. (Josh. iii. 17.) The waters indeed are to the palate bitter, and to the stomach cold ; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey : my toilsome days are ended. I am going to see that head that was crowned with thorns, and the face that was spit upon for me.\* I have formerly lived by hearsay and faith ; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of ; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too.† His name has been to me as a civit-box ; yea, sweeter than all perfumes. His voice to me has been most sweet ; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities ; yea, my steps have been strengthened in his way."

Now, while he was thus in discourse, his countenance changed ; his " strong man bowed under him ;" and after he had said, " Take me, for I am come unto thee," he ceased to be seen of them.

But glorious it was to see, how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up and followed one another in at the beautiful gate of the city.

\* O ! the blessedness and joy of faith ! How does it bring near, and realize a view of Christ in glory ? Do we indeed see Christ by the eye of faith ? Is he the one, chief object of our souls ? Is he precious to us ? Verily then, we shall count our days on earth toilsome ones, and long for the full fruition of him in glory. It will be our great glory to see him, whose blessed head was crowned with thorns, and whose lovely face was spit upon for us ; till then, let us live by faith in him constantly crying, " Come, Lord Jesus, come quickly."

† Can you say this ? Do you love to hear the precious name of Jesus ? Do you covet to follow him, and to tread in his steps ? O what has grace wrought ! Be humble before Jesus. Be joyful in him, and thankful to him.

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away, I heard one say, they were yet alive, and so would be for the increase of the church in that place where they were for a time.

Shall it be my lot to go that way again, I may give those that desire it, an account of what I am here silent about; mean time, I bid the reader

FAREWELL.\*

\* Who can read this chapter (observes the Rev. Mr. Burder) without exclaiming in words once received from heaven, "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors!" In the important article of death, the privileges of believers appear distinguishing indeed. To human nature, unassisted by grace, death, the awful punishment of sin, is, "The King of Terrors." Bitter, indeed, and insupportably painful, are the thoughts of death to men who have their "portion in this life," and who are at ease in their possessions. How horrible to be torn away from all they love, and plunged at once into the unutterable miseries of the damned! How enviable, even to such, is the calm and serene frame of a dying saint! Here the monster seems to have lost his sting, having left it in the bleeding body of Jesus. Death has changed its nature and its name. Call it no more death; it is the sweet sleep of the body, deposited in its earthly bed, under the eye of the Redeemer, till the morning of the resurrection.

At the close of this excellent book, (says the excellent Mr. Mason) let me address one word, reader, to your soul and mine. What think *we* of a pilgrim's life, and a pilgrim's death? His life begins with the knowledge of Christ, and ends by dying in him, and eternally enjoying him. And all through life, the pilgrim looks to, and lives upon Christ. Blessed beginning! comfortable living! joyful dying!

Now, have we part and lot in this matter? Is Christ our life? the life of our souls? If he is, we shall live by faith upon him, rely on his atonement, glory in his righteousness, rejoice in his salvation, have done with all sin, and be dead to all self-righteous confidence; and in heart, lip, and life, study to glorify him, by devoting ourselves to him, looking, longing, and waiting for his coming to receive us to himself, that where he is, there we may be also.

As many as live by this faith, and walk according to this rule, peace be on them, from the holy, blessed, and glorious Trinity. Amen.





**CHRISTIAN BEHAVIOR,**

BEING

**THE FRUITS OF TRUE CHRISTIANITY :**

TEACHING

HUSBANDS, WIVES, PARENTS, CHILDREN, MASTERS, SERVANTS, &c.  
HOW TO WALK SO AS TO PLEASE GOD,

WITH

**A WORD OF DIRECTION TO ALL BACKSLIDERS.**





## THE EPISTLE TO THE READER.



### COURTEOUS READER,

Having formerly writ some small matter, teaching the doctrine of faith, as justification by grace through faith of Christ's blood, &c. I do here, as the second to that doctrine, present thee with a few lines touching good works, that I might, as at first I shewed the good and glory of the one, so now shew thee the beauty and excellency of the other: "For though we are justified (Rom. iii. 24, &c.) freely by grace through Christ before God; yet we are justified before men (Jam. ii. 38) by our works: Nay, a life of holiness, flowing from faith in us that are saved by grace, it doth justify that grace before the world, that justifies us before God. 2 Cor. vi. 2, 3; ix. 12, 13; 1 Pet. ii. 11, 12.

I have here not only in general treated of this doctrine of good works, but particularly (after some discourse about works flowing from faith, and what makes it truly and gospelly good,) I discourse of them as we stand under our several relations in this world among men.

As first, The duty of the master of a family: Of the husband to his wife: and of hers to him: Of the duty of parents to their children: and of children to their parents: Of masters also to their servants: and of the servant again to his master: with a brief touch upon good neighborhood, and a discovery of covetousness, pride, and uncleanness, which are great obstructions to a truly gospel-conversation.

I know there are many that have treated of good works in large and learned discourses; but I doubt all have not so gospelized their discourses as becomes them, and as the doctrine of the grace of God calleth for.

However, I thought it my duty to add this discourse to all that are past; and that for these reasons.

1. To take away those aspersions that the adversaries cast upon our doctrine, (Rom. iii. 8, as also in the days of Paul,) that because we preach justification without the works of the law, therefore they pretend we plead for looseness of life, whose damnation is just.

2. Because, though there be much discourse about works in general, yet a particular discourse of them, as before is touched, is too much neglected; and by this means every one too much

left at uncertainties (as from them) of their several works under their particular relations; which I think is one reason of that disorder in families, and places where God's people live, to their shame and the dishonor of God.

3. Because these few books that do particularly treat thus of good works, are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new converts, for whose sakes principally this short discourse is intended: and indeed, this is one reason of my brevity, that the price might neither be burthensome, nor the reading long and tedious: Multitude of words drown the memory; and an exhortation in a few words may yet be so full, that the reader may find that in the side of a sheet, which some are forced to hunt for in a whole quire, &c. The Lord teach us this wisdom.

4. I have written this book, to shew that I bear a fellow-testimony and witness (with all that know God) of the operation that grace hath, and will have, in the heart that hath savingly received it.

Lastly. I have thus written because it is amiable and pleasant to God, when Christians keep their rank, relation and station, doing all as becomes their quality and calling. When Christians stand every one in their places, and do the work of their relations, then they are like the flowers in the garden, that stand and grow where the gardener hath planted them, and then they shall both honor the garden in which they are planted, and the gardener that hath so disposed of them. From the hysop in the wall to the cedar in Lebanon, their fruit is their glory. And seeing the flock into which we are planted, is the fruitfullest flock, the sap conveyed thereout the fruitfullest sap, and the dresser of our souls the wisest husbandman, (John iv. 1,) how contrary to nature, to example, and expectation, should we be, if we should not be rich in good works!

Wherefore take heed of being painted fire, wherein is no warmth; and painted flowers, which retain no smell; and of being painted trees, whereon is no fruit: "Whoso boasteth himself of a false gift, is like clouds and wind without rain." Prov. xxv. 14. Farewell.

The Lord be with thy spirit that thou mayest profit for time to come.

JOHN BUNYAN.

## CHRISTIAN BEHAVIOUR.



TIT. iii. 7, 8.

*That being justified by his grace, we should be made heirs according to the hope of eternal life.*

*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.*

I SHALL not at this time discourse of every particular at large, included in these words, but shall briefly fall upon those things that I judge most necessary for the people of God: Neither shall I need to take any great preamble to the words for their explication, they themselves being plain, and without that ambiguity that calleth for such a thing; the general scope being this, That they which have believed in God should be careful to maintain good works.

But yet, to prosecute what I intend; with what clearness I may, I shall in a word or two make way for what is to be the main of this book.

“This is a faithful saying.” This; which? Why, that which goeth before, namely, “That being justified by grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly.”

Why so?

Why, “That they which have believed in God might be careful to maintain good works.”

The meaning is, that the way to provoke others to good works, is constantly (in the evidence and demonstration of the spirit) to shew them the certainty of their being by grace made heirs of eternal life.

From this scripture, therefore, I do gather these things observable.



1. That good works do flow from faith. Yea, 2. That every one that believeth should be careful that their works be good. 3. That every believer should not only be careful that their works be good, and for the present do them, but should also be careful to maintain them ; that is, they should carefully study to keep in a constant course of good works.

And lastly. That the best way to provoke both ourselves and others to this work, is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves : " This is a faithful saying, and these things I will (saith Paul) that thou affirm constantly, that they who have believed in God, might be careful to maintain good works."

**I.** I begin with the first : That good works do flow from faith.

This is evident divers ways. 1. From the impossibility of their flowing from any other thing : they must either flow from faith, or not at all : " For whatsoever is not of faith, is sin." And again, " Without faith it is impossible to please him." Every man by nature, before faith, is an evil and a corrupt tree ; and a corrupt tree cannot bring forth good fruit : " Do men gather grapes of thorns, or figs of thistles ?" Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God.

Wherefore sinners, before faith, are compared to the wilderness, whose fruits are briars and thorns ; and whose hearts are the habitation of dragons, that is, of devils.

And hence again it is, that they are said to be Godless, Christless, Spiritless, faithless, hopeless ; without the covenant of grace, without strength : enemies in their minds by wicked works, and possessed by the spirit of wickedness, as a castle by a conqueror.

Now, these things being thus, it is impossible that all the men under heaven, that are unconverted, should be able to bring forth one work rightly good ; even as impossible, as for all the briars and thorns under heaven to bring forth one cluster of grapes, or one bunch of figs ; for indeed they want the qualification. A thorn bringeth not forth figs, because it wanteth the nature of the fig-tree ; and so doth the bramble the nature of the vine. Good works must come from a good heart.

Now, this the unbeliever wanteth, because he wanteth faith ; for it is that which purifieth the heart. Good works must come from love to the Lord Jesus ; but this the unbeliever wanteth also, because he wanteth faith : " For faith worketh by love, and by that means doth good."

And hence again it is, that though the carnal man doth never so much which he calleth good, yet it is rejected, slighted, and

turned as dirt in his face again : his prayers are abominable, his plowing is sin, and all his righteousness as filthy rags. Thus you see that without faith there are no good works.

Now then, to shew you that they flow from faith : And that,

For that faith is a principle of life, by which a Christian lives, a principle of motion, by which it walks towards heaven in the way of holiness. It is also a principle of strength, by which the soul opposeth its lust, the devil, and this world, and overcomes them : "This is your victory, even your faith." Faith, in the heart of a Christian, is like the salt that was thrown into the corrupt fountain, that made the naughty waters good, and the barren land fruitful. Faith, when it is wrought in the heart, is like leaven hid in the meal, or like perfume that lighteth upon stinking leather, turning the smell of the leather into the savor of the perfume ; it being then planted in the heart, and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly : "A good man, out of the good treasure of his heart, bringeth forth good fruit." Which treasure, I say, is this faith, and therefore it is that faith is called the faith according to godliness, and the most holy faith.

Good works must needs flow from faith, or no way ; because that alone carrieth in it an argument, sufficiently prevalent to win upon our natures, to make them comply with holiness.

Faith sheweth us that God loveth us, that he forgiveth us our sins, that he accounteth us for his children, having freely justified us through the blood of his Son.

Faith receiveth the promise, embraceth it, and comforteth the soul unspeakably with it.

Faith is so great an artist in arguing and reasoning with the soul, that it will bring over the hardest heart that it hath to deal with : It will bring to my remembrance at once, both my vileness against God, and his goodness towards me : it will shew me, that though I deserve not to breathe in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this : This will make a man run through ten thousand difficulties, to answer God (though he never can) for the grace he hath bestowed on him.

Further, faith will shew me how distinguishingly this love of God hath set itself upon me : it will shew me, that though Esau was Jacob's brother, yet he loved Jacob, that though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaleth with the sinner, as saith the apostle : "For the love

of Christ constrains us, because we thus judge, That if one died for all, then were all dead; and that he died for all, that they which live (that is, by faith) should not henceforth live unto themselves, but to him that died for them, and rose again." "Love (saith the wise man) is strong as death; many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly contemned."

Oh! when the broken, dying, condemned soul, can but see, by faith, the love of a tender-hearted Saviour; and also see what he underwent to deliver it from under that death, guilt, and hell, that now it feels and fears, which also it knoweth it hath most justly and highly deserved, "Then bless the Lord, O my soul; and what shall I render unto the Lord for all his benefits?"

Thus is faith a prevailing argument to the sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could.

And hence it is, that gospel-obedience is called the obedience of faith, as well as obedience to the faith. Rom. xvi. 26. For it must be by the faith of Christ in my heart, that I submit to the word of faith in the Bible, otherwise all is to no profit; as saith the apostle: "The word preached did not profit them, it not being mixed with faith in them that heard it." Heb. iv. 2. For faith alone can see the reality of what the gospel saith; and so, I say, argue over the heart to the embracing of it.

2. Faith is such a grace, as will represent to the soul all things in their proper colors. It doth not (as doth unbelief and ignorance) shew us all things out of order, putting darkness for light, and bitter for sweet, but will set every thing in its proper place before our eyes; God and Christ shall be with it the chiefest good, the most lovely and amiable; a heavenly life shall be of greater esteem, and more desirable, than all the treasures of Egypt! Righteousness and sanctification will be the thing after which it will most vehemently press; because it seeth not only death and damnation as the fruits of sin, but sin also in itself, distinct from the punishment belonging to it, a detestable, horrible, and odious thing.

By faith we see this world hath no abiding in it for us, nor no satisfaction if it were otherwise: And hence it is, that the people of God have groaned to be gone from hence, into a state that is both sinless and temptationless: and hence it is again that they have run through so many trials, afflictions, and adversities, even because of that love to holiness of life that faith being in their hearts did prompt them to, by shewing them the worth and dura-



bleness of that which was good, and the irksomeness and evil of all things else.

3. Faith layeth hold of that which is able to help the soul to bring forth good works: it layeth hold of, and engageth the strength of Christ, and by that overcometh that which oppresseth: "I can do all things through Christ that strengtheneth me."

In a word, a life of holiness and godliness in this world, doth so inseparably follow a principle of faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath life have motion?

He that hath by faith received the spirit of holiness, shall not he be holy? (Gal. iii. 2.) and he that is called to glory and virtue, shall not he add to his faith virtue? 2 Pet. i. 4, 5. We are by faith made good trees, and shall not we bring forth good fruit? Luke vi. 43. They that believe are created in Christ Jesus unto good works; and God hath, before the world was, ordained that we should walk in them: and shall both our second creation, and God's fore-ordination, be made frustrate? Besides, the children of faith are the children of light; and of the day. Lights upon a hill, and candles on a candlestick, and shall not they shine? they are the salt of the earth, shall not they be seasoning?

The believer is the alone man, by whom God sheweth to the world the power of his grace, the operation of his people's faith, &c. The unbelievers read indeed of the power of grace, of the faith, hope, love, joy, peace, and sanctification, of the heart of the Christian, but they feel nothing of that sin-killing operation, that is in these things: these are to them as a story of Rome or Spain. Wherefore to shew them in others, what they find not in themselves, God worketh faith, hope, love, &c. in a generation that shall serve him; and by them they shall see what they cannot find in themselves, and by this means they shall be convinced, that though sin, and the pleasures of this life, be sweet to them, yet there is a people otherwise minded, even such a people, that do indeed see the glory of that which others read of, and from that light, take pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are sinners convinced; and by this is the world condemned.

*Objection.* But if faith doth so naturally cause good works, what then is the reason that God's people find it so hard a matter to be faithful in good works?

I answer, 1. God's people are fruitful in good works according to the proportion of their faith; if they be slender in good works, it is because they are weak in faith. Little faith is like small candles, or weak fire, which though they shine and have heat, yet

have but dim shining and small heat, when compared with bigger candles and greater fire. The reason why Sardis had some in it whose works were not perfect before God, was, because they did not hold fast, by faith, the word that they had formerly heard and received.

2. There may be a great mistake in our judging of our own fruitfulness. The soul that indeed is candid and right at heart, is taught by grace to judge itself, though fruitful, yet barren upon two accounts. 1. When it compareth its life to the mercy bestowed upon it: for when a soul doth indeed consider the greatness and riches of the mercy bestowed upon it, then it must needs cry out, "O wretched man that I am," for it seeth itself wonderfully to fall short of a conversation becoming one who hath received so great a benefit. 2. It may also judge itself barren, because it falleth so far short of that it would attain unto, it cannot do the thing that it would. The heart of a Christian is naturally very barren; upon which, though the seed of grace (that is, the fruitfulness of all seeds) be sown, yet the heart is naturally subject to bring forth weeds.

Now, to have a good crop upon such ground, doth argue the fruitfulness of the seed. Wherefore I conclude upon these three things.

1. That the seed of faith is a very fruitful seed, in that it will be fruitful in so barren a soil. 2. That faith is not beholden to the heart, but the heart to it, for all its fruitfulness. 3. That therefore the way to be a more fruitful Christian, is to be stronger in believing.

II. Now for the second thing, to wit, That every one that believeth should be careful that their works be good. This followeth from what went just before, to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints; and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil.

"For the flesh lusteth against the spirit, and the spirit against the flesh."

Now this considered, is the cause why you find so often in the scriptures so many items and cautions to the Christians to look to their lives and conversations. As, "Keep thy heart with all diligence." "Watch ye, stand fast in the faith; quit you like men; be strong." "Be not deceived, God is not mocked; for whatever a man soweth, that shall he reap: for he that soweth

to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

All works are not good that seem to be so. It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high estimation with men, is abomination in the sight of God.

Seeing corruption is not yet out of our natures, there is a proneness in us to build upon the right foundation, wood, hay and stubble; instead of gold and silver, and precious stones. How was David the king, Nathan the prophet, and Uzza the priest, deceived, touching good works! Peter also, in both his defending his master in the garden, and in dissuading him from his sufferings, though both out of love and affection to his master, was deceived touching good works.

Many have miscarried both as to doctrine, worship, and the prosecution of each.

1. For doctrine. Christ tells the Jews that they taught for the doctrines of God, the doctrines and traditions of men: As also, saith the apostle, "They teach things they ought not, for filthy lucre's sake."

2. Also touching worship, we find how frequently men have mistaken, both for time, place, and matter, with which they worshipped.

(1.) For time. It hath been that which man hath devised, not that which God hath commanded. They change the ordinances, saith Isaiah; they change God's judgments into wickedness, saith Ezekiel.

(2.) For place. When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal and Dan, in gardens, under poplars and elms.

(3.) For the matter with which they worshipped. Instead of bringing according to the commandment, they brought the lame, the torn, and the sick; they would sanctify themselves in gardens, with swines flesh and mice, when they should have done it at Jerusalem, with bullocks and lambs.

Again, touching mens prosecuting their zeal for their worship, &c. that they do think right, how hot hath it been, though with no reason at all. Nebuchadnezzar will have his fiery furnace, and Darins his lions den for Nonconformists.

Again, they have persecuted men even to strange cities; have laid traps and snares in every corner, to entrap and to entangle their words; and if they could at any time but kill the persons that dissented from them, they would think they did God good service. But what need we to look so far from home, (were it not that I would seal my sayings with truth?) We need look no far-



ther to affirm this position, than to the papists and their companions. How many have they in all ages hanged, burned, starved, drowned, wracked, dismembered, and murdered, both openly and in secret? and all under a pretence of God, his worship, and good works.

Thus you see how wise men and fools, saints and sinners, Christians and heathen, have erred in the business of good works; wherefore every one should be careful to see that their works be good.

Now, then, to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a work to be rightly good.

1. A good work must have the word for its authority. 2. It must, as afore was said, flow from faith. 3. It must be both rightly timed and rightly placed. 4. It must be done willingly, cheerfully, &c.

1. It must have the word for its authority.

Zeal without knowledge is like a mettled horse without eyes, or like a sword in a madman's hand, and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, what wisdom is in them? saith the prophet, Jer. viii. 9; Isa. viii. 20. Wherefore see thou have the word for what thou dost.

2. As there must be the word for the authorising of what thou dost, so there must be faith, from which it must flow, as I shewed you before; "for whatever is not of faith, is sin: and without faith it is impossible to please God." Now, I say, without the word there is no faith, Rom. x. 17, as without faith there is no good, let men's pretences be what they will.

3. As it must have these two aforementioned, so also it must have, 1, right time; and 2, right place.

1st. It must be rightly timed. Every work is not to be done at the same time; every time not being convenient for such a work: "There is a time for all things, and every thing is beautiful in its time," Eccles. iii. 11. There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed. John ii. 3, 4. and xiii. 1, 2. And herein we ought to follow his steps. To be at plough in the field, when I should be hearing the word, is not good; and to be talking abroad, when I should be instructing my family at home, is as bad: "Whoso keepeth the commandment, shall feel no evil thing: And a wise man's heart discerneth

both time and judgment," Eccl. viii. 5. Good things mistimed, are fruitless, unprofitable, and vain.

2dly. As things must have their right time, so they must be rightly placed; for the misplacing of any work is as bad as the mistiming of it.

When I say things, if good, must be rightly placed, I mean, we should not give to any work more than the word of God alloweth it, neither should we give it less. Mint, anise, and cummin, are not so weighty matters as faith and the love of God; as in Matt. xxii. 23. For a pastor to be exercising the office of a deacon, instead of the office of a pastor, it is misplacing of works, Acts vi. 2. For Martha to be making outward provision for Christ, when she should have sat at his feet to hear his word, was the misplacing a work; and her sister to have done it at her request, (though the thing in itself was good,) had been her sin also.

Farther, there are three things that a man should have in his eye in every work that he doth.

1st. The honor of God. 2dly, The edification of his neighbour. 3dly, The expediency or in expediency of what I am to do. And always observe it, that the honor of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou dost.

Again, if thou wouldst walk to the edification of thy neighbour, and so to God's honour, in the midst of thy observers, beware,

1st. That thou in thy words and carriages dost so demean thyself, that Christ in his precious benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful points with them that are weak; but deal chiefly, lovingly, and wisely, with their consciences, about those matters that tend to their establishment in the faith of their justification, and deliverance from death and hell: "Comfort the feeble-minded, confirm the weak."

2dly. If thou be stronger than thy brother, take heed that thou do not that before him, that may offend his weak conscience; I mean, things that in themselves may be lawful: "All that is lawful is not expedient; all that is lawful edifieth not." Wherefore here is thy wisdom and love, that thou in some things deny thyself for thy brother's sake. "I will not eat meat while the world standeth (saith Paul,) lest I make my brother to offend. Wherefore have this faith to thyself before God." But if thou walk otherwise, know thou walkest not charitably, and so not to edification, and so not to Christ's honour, but doth sin against Christ, and wound thy weak brother, for whom Christ died.

But I say, all this while keep thy eye upon the word; take heed of going contrary to that under any pretence whatever; for with-

out the word, there is nothing to God's glory, nor thy brother's edification. Wherefore, walk wisely in a perfect way.

Having thus, in few words, shewed you what are works rightly good, I beseech you in the name of the Lord Jesus Christ, that you put yourselves into a conscientious performance of them, that you may, while you live here, be vessels of honour, and fit for the master's use, and prepared to every good work. Study to approve things that are excellent, that you may be sincere, and without offence, until the day of Christ: Covet communion with God; covet earnestly the best gifts. Ah! we that are redeemed from among men, and that rejoice in the hope of the glory of God; we that look, I say, for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, what manner of persons should we be in all holy conversation and godliness.

To conclude, for your further edification, take a plain rehearsal of your several general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world.

### *Touching the Master of a Family.*

If thou have under thee a family, then thou art to consider the several relations thou standest under; and art to know, that thou in each of them hast a work to do for God, and that he expecteth thy faithful deportment under every one of them. As,

First, then in general: He that is the master of a family, he hath, as under that relation, a work to do for God; to wit, The right governing of his own family. And his work is twofold.

1. Touching the spiritual state thereof. 2. Touching the outward.

As touching the spiritual state of his family: he ought to be very diligent and circumspect, doing his utmost endeavour, both to increase faith where it is begun, and to begin it where it is not.

Wherefore, to this end, he ought diligently and frequently to lay before his household, such things of God, out of his word, as are suitable for each particular. And let no man question his rule in the word of God for such a practice; for if the thing itself were but of good report, and a thing tending to civil honesty it is within the compass and bounds even of nature itself, and ought to be done; much more things of a higher nature; besides, the Apostle exhorts us to "whatever things are honest, whatever things are true, just, and of good report," to think of them, that is, to be mindful to do them; but to be conversant in this godly exercise in our family, is very worthy of praise, and doth much become all Christians.—This is one of the things for which God so highly commended his



servant Abraham, and that with which his heart was so much affected: "I know Abraham," saith God, "I know him to be a good man in very deed, for he will command his children, and his household after him, and they shall keep the way of the Lord." This was a thing also which good Joshua designed should be his practice as long as he had a breathing time in this world: "As for me, (saith he,) I and my household, we will serve the Lord."

Farther, we find also in the New Testament, that they are looked upon as Christians of an inferior rank, that have not a due regard to this duty; yea, so inferior as not fit to be chosen to any office in the church of God. A pastor must be one that ruleth well his own house, having his children in subjection with all gravity: For if a man knoweth not how to rule his own house, how shall he take care of the church of God? "The deacon also (saith he,) must be the husband of one wife, ruling their children and their own house well. Mark a little, the apostle seems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a pastor or deacon in the house of God, (for he that knoweth not how to rule his own house, how shall he take care of the church of God?) which thing considered, it giveth us light into the work of the master of a family, touching the governing of his house.

1. First, then, a pastor must be sound and uncorrupt in his doctrine; and indeed, so must the master of a family.

2. A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family.

3. A pastor must himself be exemplary in faith and holiness; and so also should the master of a family. "I (saith David) will behave myself in a perfect way; I will walk in (or before) my house in a perfect way."

4. The pastor is for getting the church together; and when they are so come together, then to pray among them, and to preach unto them: This is also commendable in Christian masters of families.

*Obj.* But my family is ungodly and unruly, touching all that is good: What shall I do?

*Ans.* I answer, 1. Though this be true, yet thou must rule them, and not they thee: Thou art set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their vice, and to shew them the evil of their rebelling against the Lord. This did Eli, though not enough; and thus did David.

Also, thou must tell them how sad thy state was when thou wast in their condition, and so labor to recover them out of the snare of the devil.

2. Thou oughtest also to labour to draw them forth to God's public worship, if peradventure God may convert their souls. Saith Jacob to his household, and to all that were about him, "Let us arise and go to Bethel, and I will make there an altar to God, that answered me in the day of my distress."

Hannah would carry Samuel to Shilo, that he might abide with God forever. Indeed a soul rightly touched, will labour to draw, not only their families, but a whole city after Jesus Christ.

3. If they are obstinate, and will not go forth with thee, then do thou get godly and sound men to thy house, and there let the word of God be preached, when thou hast, as Cornelius, gathered thy family and friends together.

You know that the jailor, Lydia, Crispus, Gaius, Stephanus, and others, had not only themselves, but their families, made gracious, by the word preached, and that some of them, if not all, by the word preached in their houses. And this, for ought I know, might be one reason among many, why the apostles taught in their day, not only publicly, but from house to house: I say, that they might, if possible, bring in those in some family, which yet remained unconverted, and in their sins: for some, you know, how usual it was in the day of Christ, to invite him to their house, if they had any afflicted, that either would not, or could not, come unto him.

If this be the way with those who have outward diseases in their families, how much more then, where there are souls that have need of Christ, to save them from death and eternal damnation?

4. Take heed that thou dost not neglect family duties among them thyself; as reading the word and prayer; if thou hast one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou hast both liberty to go to God through Christ, and also art at that time in a capacity of having the universal church join with thee for the whole number of those that shall be saved.

5. Take heed that thou suffer not any ungodly, profane, or heretical books, or discourse in thy house: "Evil communications corrupt good manners." I mean such profane or heretical books, &c. as either tend to provoke to looseness of life, or such as do oppose the fundamentals of the gospel.

I know that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at faith or holiness, they ought to be abandoned by all Christians, and especially by the pastors of churches, and masters of families; which practice was figured out by Jacob's commanding his house, and all that was with him, to put away the strange gods from among them, and to change their garments.

All those in the Acts set a good example for this, who took their curious books and burned them before all men, though they were worth five thousand pieces of silver.

The neglect of this fourth particular hath occasioned ruin in many families, both among children and servants. It is easier for vain talkers, and their deceivable works, to subvert whole households, than many are aware of.

Thus much touching the spiritual state of thy household.

And now to its outward.

Touching the outward state of thy family, thou art to consider these three things.

1. That it lieth upon thee to care for them, that they have a convenient livelihood: "If any man provide not for his own, and especially for those of his house, he hath denied the faith, and is worse than an infidel." But mark when the word saith, "Thou art to provide for thy house," it giveth thee no licence to distract-carefulness; neither doth it allow thee to strive to grasp the world in thy heart or coffers, nor to take care for years or days to come, but so to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God. This is to labour, that you may have wherewith to maintain good works for necessary uses.

And never object, that unless you reach farther, it will never do; for that is but unbelief. The word saith, "That God feedeth the ravens, careth for sparrows, and clotheth the grass: in which three to feed, clothe, and care for, is as much as heart can wish.

2. Therefore though thou shouldst provide for thy family; yet let all thy labour be mixed with moderation: "Let your moderation be known unto all men." Take heed of driving so hard after this world, as to hinder thyself and family from those duties towards God, which thou art by grace obliged to; as private prayer, reading the scriptures, and christian conference. It is a base thing for men so to spend themselves and families after this world, as that they disengage their heart to God's worship.

Christians, "the time is short: It remaineth then, that they that have wives, be as those that have none; and they that weep, as though they wept not; and they that rejoice, as those that rejoice not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

Many Christians live and do in this world, as if religion was but a by-business, and this world the one thing necessary; when indeed all the things of this world are but things by the by; and religion only the one thing needful.

3. If thou wouldst be such a master of a family as becomes thee, thou must see that there be that Christian harmony among those



under thee, as becomes that house where one ruleth that feareth God.

(1.) Thou must look that thy children and servants be under subjection to the word of God; for though it is of God only to rule the heart; yet he expecteth that thou should rule their outward man; which if thou dost not, he may in a short time cut off all thy stock. See therefore that thou keep them temperate in all things, in apparel, in language, that they be not gluttons, nor drunkards; nor suffering either thy children vainly to domineer over thy servants, nor they again to carry themselves foolishly towards each other.

(2.) Learn to distinguish between that injury that in thy family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to him; yet here will be thy wisdom; to pass by personal injuries, and to bury them in oblivion: "Love covereth a multitude of sins." Be not then like those that will rage and stare like mad-men, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own house well, having thy children (with others in thy family) in subjection with all gravity.

Solomon was so excellent, sometimes this way, that he made the eyes of his beholders to dazzle.

But to break off from this general, and come to particulars,

First, Hast thou a wife? Thou must consider how thou oughtest to behave thyself under that relation: and to do this aright, thou must consider the condition of thy wife, whether she be one that indeed believeth, or not. If she believeth, then,

1. Thou art engaged to bless God for her: For her price is far above rubies, and she is the gift of God unto thee, and is for thy adorning and glory. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

2. Thou oughtest to love her, under a double consideration: 1. As she is thy flesh and thy bone; "For never man yet hated his own flesh." As she is together with thee an heir of the grace of life. This, I say, should engage thee to love her with Christian love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness.

3. Thou oughtest so to carry thyself, to and before her, as doth Christ, to and before his church; as saith the apostle: So ought men to love their wives, even as Christ loved the church, and gave himself for it. When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an ordinance

of God to the wife, as will preach to her the carriage of Christ to his spouse. There is a sweet scent wrapped up in the relations of husbands and wives that believe; the wife I say, signifying the church, and the husband the head and saviour thereof. "For the husband is the head of the wife, even as Christ is the head of the church;" and he is the Saviour of the body.

This is one of God's chief ends in instituting marriage, that Christ and his church, under a figure, might be wherever there is a couple that believe through grace.

Wherefore that husband that carrieth it undiscreetly towards his wife, he doth not only behave himself contrary to the rule, but also maketh his wife lose the benefit of such an ordinance, and crosseth the mystery of his relation. Therefore, I say, "So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." Christ laid out his life for his church, covereth her infirmities, communicates to her his wisdom, protecteth her, and helpeth her in her employments in this world; and so ought men to do for their wives.

Solomon and Pharaoh's daughter had the art of thus doing, as you may see in the book of the Canticles.

Wherefore bear with their weaknesses, help their infirmities, and honor them as the weaker vessels, and as being of a frailer constitution.

In a word, be such a husband to thy believing wife, that she may say, God hath not only given me a husband, but such a husband as preacheth to me every day the carriage of Christ to his church.

Secondly, If thy wife be unbelieving or carnal, then thou hast also a duty lying before thee, which thou art engaged to perform under a double engagement: 1. For that she lieth liable every moment to eternal damnation: 2. That she is thy wife that is in this evil case.

Oh! how little sense of the worth of souls is there in the hearts of some husbands; as is manifest by their unchristian carriage to and before their wives!

Now, to qualify thee for a carriage suitable,

1. Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine, to proceed in evil: And here thou hast need to double thy diligence, for she lieth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless and graceless, then labour thou to overcome her evil with thy goodness, her frowardness with thy patience and meekness. It is a shame for thee who hast another principle, to do as she.

4. Take fit opportunities to convince her : Observe her disposition, and when she is most likely to hear, then speak to her very heart.

5. When thou speakest, speak to purpose. It is no matter for many words provided they be pertinent. Job in a few words answers his wife, and takes her off from her foolish talking : "Thou speakest (saith he) like one of the foolish women : shall we receive good at the hands of God, and shall we not receive evil?"

6. Let all be done without rancor, or the least appearance of anger : "With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

"And knowest thou, O man, but thou mayest save thy wife."

### *Touching Parents.*

If thou art a parent, a father or a mother, then thou art to consider thy calling under this relation.

Thy children have souls, and they must be begotten of God as well as of thee or they perish.

And know also, that unless thou be very circumspect in thy behavior, to and before them, they may perish through thee : the thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the scripture saith, and to bring them up in the nurture and admonition of the Lord ; and to do this diligently, when thou sittest in thy house, when thou liest down, and when thou risest up.

Now to do this to purpose :

1. Do it in terms and words easy to be understood : affect not high expressions, they will drown your children. Thus God spake to his children, and Paul to his.

2. Take heed of filling their heads with whimsies, and unprofitable notions, for this will sooner learn them to be malapert and proud than sober and humble. Open therefore to them the state of man by nature ; discourse with them of sin, of death, and hell ; of a crucified Saviour, and the promise of life through faith : "Train up a child in the way he should go, and when he is old he will not depart from it."

3. There must be much gentleness and patience in all thy instructions, lest they be discouraged.



4. Labor to convince them by a conversation answerable, that the things of which thou instructed them, are not fables, but realities, yea, and realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the glory and worthiness of these things.

Isaac was so holy before his children, that when Jacob remembered God, he remembered that he was the fear of his father Isaac.

Ah! when children can think of their parents, and bless God for that instruction and good they have received from them, this is not only profitable for children, but honorable and comfortable to parents: "The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him."

### *Touching Correction.*

1. See if fair words will win them from evil: This is God's way with his children.

2. Let those words you speak to them in your reproof, be both sober, few, and pertinent, adding always some suitable sentence of the scripture therewith; as, if they lie, then such as Rev. xxi. 8—27; if they refuse to hear the word, such as 2 Chron. xxv. 14—16.

3. Look to them, that they be not companions with those that are rude and ungodly, shewing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto his, "O! do not this abominable thing that I hate."

4. Let all this be mixed with such love, pity, and compunction of spirit, that if possible they may be convinced, you dislike not their persons, but their sins: This is God's way.

5. Be often endeavoring to fasten on their consciences the day of their death, and judgment to come. Thus also God deals with his.

6. If thou art driven to the rod, then, 1. Strike advisedly in cool blood, and soberly shew them, 1. their fault; 2. how much it is against thy heart thus to deal with them; 3. and that what thou dost, thou dost in conscience to God, and love to their souls; 4. and tell them, that if fair means would have done, none of this severity should have been: This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

7. Follow all this with prayer to God for them, and leave the issue to him: "Folly is bound up in the heart of a child, but the rod of correction will fetch it out."

Lastly. Observe these cautions.

(1.) Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents for which they beat and chastise them.

(2.) Take heed thou smile not upon them, to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater.

(3.) Take heed thou use not unsavory and unseemly words in thy chastising of them, as railing, miscalling, and the like : This is devilish.

(4.) Take heed thou do not use them to many chiding words and threatening, mixed with lightness and laughter ; this will harden : Speak not much, not often, but pertinent to them, with all gravity.

### *Of Masters to Servants.*

Masters also have a work to do as they stand related to their servants : And,

1. If possible they can, to get them that fear God : “ He that worketh deceit (saith David) shall not dwell within my house ; and he that telleth lies, shall not tarry in my sight.”

2. But if none at the present but unbelievers can be got to do thy labor, then,

(1.) Know that it is thy duty so to behave thyself to thy servant, that thy service may not only be for thy good, but for the good of thy servant, and that both in body and soul : Wherefore deal with him, as to admonition, as with thy children ; give him the same bread of God thou givest to them ; and who knows but that if thou with spiritual delicacies bringest up thy servant, but he may become thy spiritual son in the end.

(2.) Take heed thou do not turn thy servants into slaves, by overcharging them in thy work, through thy greediness. To make men serve with rigor, is more like to Israel’s enemies than Christian masters.

(3.) Take heed thou carry not thyself to thy servant, as he of whom it is said, “ He is such a man of Belial, that his servants could not speak to him.”

And the Apostle bids you forbear to threaten them, “ because you also have a master in heaven.” As who should say, Your servants cannot be guilty of so many miscarriages against you, as you are guilty of against Christ : Wherefore do with, and to your servants, as you would have your master do with you.

(4.) Take heed that thou neither circumvent him at his coming to thy service, nor at his going out.

Servants, at their going into service, may be beguiled two ways.

1st, By their masters lying unto them, saying, their work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

2dly, The other way is, when masters greedily seek to wire-draw their servants to such wages as indeed is too little and inconsiderable for such work and labor. Both these the Apostle opposeth, where he saith, "Masters give to your servants that which is just; just labor, and just wages, knowing that you also have a master in heaven."

As servants may be circumvented at their coming into their labor, so also they may be at their going out: Which is done by masters that either change their wages, like heathenish Laban, or by keeping it back, like those against whom God will be a swift witness.

(5.) Take heed that thou make not a gain of thy place, because thou art gracious, or livest conveniently for the means of grace.

Servants that are truly godly, they care not how cheap they serve their masters, provided they may get into private families, or where they may be convenient for the word. But now, if a master or mistress should take this opportunity to make a prey of their servants, this is abominable, this is making a gain of godliness, and merchandise of the things of God, and of the soul of thy brother.

I have heard some poor servants say, That in some carnal families they have had more liberty to God's things, and more fairness of dealing, than among professors. But this stinketh: And as Jacob said concerning the cruelty of his two sons, so may I say of such masters, they make religion stink before the inhabitants of the land.

In a word, learn of the Lord Jesus to carry yourselves well to your servants, that your servants also may learn something of the kindnesses of Christ by your deportment to them. Servants are goers as well as comers; take heed that thou give them no occasion to scandal the gospel when they are gone, for what they observed thee unrighteously to do when they were with thee. Then masters carry it rightly toward their servants, when they labor both in word and life to convince them, that the things of God are the one thing necessary. That which servants are commanded to do touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the master is commanded to do the same thing unto them.



*The Duty of Wives.*

But passing the master of the family, I shall speak a word or two to those that are under him.

And, first, to the wife: The wife is bound by the law to her husband, so long as her husband liveth, wherefore she also hath her work and place in the family, as well as the rest.

Now there are these things considerable in the carriage of a wife toward her husband, which she ought conscientiously to observe.

1. That she look upon him as her head and lord. The head of the woman is the man. And so Sarah called Abraham lord.

2. She should therefore be subject to him, as is fit in the Lord. The Apostle saith, "That the wife should submit herself to her husband, as to the Lord." I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of an husband, that shall preach to her the carriage of Christ to his church. And now I say also, that the wife, if she walk with her husband as becomes her, she shall preach the obedience of the church to her husband. Therefore as the church is subject to Christ, so let the wives be to their own husbands in every thing.

Now for thy performing of this work, thou must first shun these evils.

1. The evil of a wandering and a gossiping spirit; this is evil in the church, and is evil also in a wife, who is the figure of a church. Christ loveth to have his spouse keep at home; that is, to be with him in the faith and practice of his things, not ranging, and meddling with the things of Satan; no more should wives be given to wander and gossip abroad. You know that Prov. vii. 11. saith, "she is loud and stubborn, her feet abide not in her house."

Wives should be about their own husband's business at home; as the Apostle saith, "Let them be discreet, chaste, keepers at home, good, obedient to their own husband:" And why? Because otherwise the word of God will be blasphemed.

2. Take heed of an idle, talking, or wrangling tongue. This also is odious, either in maids or wives, to be like parrots, not bridling their tongue; whereas the wife should know, as I said before, that her husband is her lord, and is over her, as Christ is over the church. Do you think it is seemly for the church to parrot it against her husband? Is she not to be silent before him, and to look to his laws, rather than her own fictions? Why so, saith the Apostle, ought the wife to carry it towards her husband. Let the woman, saith Paul, learn in silence with all subjection;

but I suffer not a woman to teach, or to usurp authority over the man ; but to be in silence.

It is an unseemly thing to see a woman so much as once in all her life-time to offer to over-top her husband ; she ought in every thing to be in subjection to him, and to do all she doth, as having her warrant, license, and authority from him. And indeed here is her glory, even to be under him, as the church is under Christ : “ Now she openeth her mouth in wisdom, and in her tongue is the law of kindness.”

3. Take heed of affecting immodest apparel, or a wanton gait ; this will be evil both abroad and at home ; abroad, it will not only give ill example, but also tend to tempt to lust and lasciviousness ; and at home it will give an offence to a godly husband, and be cankering to ungodly children, &c. Wherefore, as saith the Apostle, “ Let women’s apparel be modest, as becometh women professing godliness, with good works,” “ not with brodered hair, or gold, or pearls, or costly array.” And as it is said again, “ Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price : For after this manner in old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands.”

But yet, do not think that by the subjection I have here mentioned, that I do intend women should be their husband’s slaves. Women are their husband’s yoke-fellows, their flesh and their bones ; and he is not a man that hateth his own flesh, or that is bitter against it. Wherefore let every man love his wife as himself ; and the wife see that she reverence her husband.

The wife is master next her husband, and is to rule all in his absence : yea, in his presence, she is to guide the house, to bring up the children, provided she so do it, as the adversary have no occasion to speak reproachfully. “ Who can find a virtuous woman ? For her price is far above rubies ? A gracious woman retaineth honor, and guideth her affairs with discretion.”

*Obj.* But my husband is an unbeliever ? what shall I do ?

*Ans.* If so, then what I have said before, lieth upon thee with an engagement so much the stronger. For, 1. Thy husband being in this condition, he will be watchful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy words, carriages, and gestures. 3. And all this doth tend to the possessing his heart with more hardness, prejudice, and opposition, to his own salvation. Wherefore, as Peter saith, “ ye

wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear." Thy husband's salvation or damnation lieth much in thy deportment and behavior before him; wherefore, if there be in thee any fear of God, or love to thy husband, seek, by a carriage full of meekness, modesty, and holiness, and an humble behavior before him, to win him to the love of his own salvation; and by thus doing, how knowest thou, O woman, but thou shalt save thy husband?

*Obj.* But my husband is not only an unbeliever, but one very froward, peevish, and testy, yea, so froward, &c. that I know not how to speak to him, to behave myself before him.

*Ans.* Indeed there are some wives in great slavery by reason of their ungodly husbands; and as such should be pitied, and prayed for; so they should be so much the more watchful and circum-spect in all their ways.

1. Therefore be thou very faithful to him in all the things of this life.

2. Bear with patience his unruly and unconverted behavior; thou art alive, he is dead; thou art principled with grace, he with sin. Now then, seeing grace is stronger than sin, and virtue than vice; be not overcome with his vileness, but overcome that with thy virtues. It is a shame for those that are gracious, to be as lavishing in their words, &c. as those that are graceless: "They that are slow to wrath, are of great understanding; but they that are hasty in spirit, exalt folly."

3. Thy wisdom, therefore, if at any time thou hast a desire to speak to thy husband for his conviction, concerning any thing, either good or evil, it is to observe convenient times and seasons.

"There is a time to keep silence, and a time to speak."

Now for the right timing thy intentions.

1. Consider his disposition; and take him when he is farthest off of those filthy passions that are thy afflictions. Abigail would not speak a word to her churlish husband, till his wine was gone from him, and he in a sober temper. The want of this observation is the cause why so much is spoken, and so little effected.

2. Take him at those times when he hath his heart taken with thee, and when he sheweth tokens of love and delight in thee. Thus did Esther with the king her husband, and prevailed.

3. Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the scriptures. Somewhat like to this dealt Manoah's wife with her husband. Yet then,

1. Let thy words be few.



2. And none of them savoring of a lording it over him ; but speak thou still to thy head and lord, by way of intreaty and beseeching.

3. And that in such a spirit of sympathy, and bowels of affection after his good, that the manner of thy speech and behavior in speaking may be to him an argument that thou speakest in love, as being sensible of his misery, and inflamed in thy soul with desire after his conversion.

4. And follow thy words and behavior with prayers to God for his soul.

5. Still keeping thyself in a holy, chaste, and modest behavior before him.

*Obj.* But my husband is a sot, a fool, and one that hath not wit enough to follow his outward employment in the world.

*Ans.* 1. Though all this be true, yet thou must know he is thy head, thy lord, and thy husband.

2. Therefore thou must take heed of desiring to usurp authority over him. He was not made for thee ; that is, for thee to have dominion over him, but to be thy husband, and to rule over thee.

3. Wherefore, though in truth thou must have more discretion than he, yet thou oughtest to know that thou, with all that is thine, is to be used as under thy husband ; even every thing.

Take heed therefore, that what thou dost goes not in thy name, but his ; not to thy exaltation, but his ; carrying all things so, by thy dexterity and prudence, that not one of thy husband's weaknesses be discovered to others by thee : " A virtuous woman is a crown to her husband ; but she that causeth shame, is a rottenness to his bones." For then, as the wise man saith, she will do him good, and not evil, all the days of her life.

4. Therefore act, and do still, as being under the power and authority of thy husband.

Now touching thy carriage to thy children and servants.

Thou art a parent, and a mistress, and so thou oughtest to demean thyself.

And besides, seeing the believing woman is a figure of the church, she ought, as the church, to nourish and instruct her children and servants, as the church, that she may answer in that particular also ; And truly, the wife being always at home, she hath great advantage that way ; wherefore do it, and the Lord prosper your proceeding.

### *Of Children to Parents.*

There lieth also a duty upon children to their parents, which they are bound by the law of God and nature conscientiously to

observe: "Children, obey your parents in the Lord, for this is right." And again, "Children, obey your parents in all things; for this is well pleasing to the Lord."

There are these general things in which children should shew forth that honor that is due to their parents from them:

1. They should always count them better than themselves. I observe a vile spirit among some children, and that is, they are apt to look over their parents, and to have slighting and scornful thoughts of them. This is worse than heathenish; such a one hath got just the heart of a dog or a beast, that will bite those that begot them, and her that brought them forth.

*Obj.* But my father, &c. is now poor, and I am rich, and it will be a disparagement, or at least a hindrance to me, to shew that respect to him as otherwise I might.

*Ans.* I tell thee that thou arguest like an Atheist and a beast, and standest in this full flat against the Son of God.

Must a gift, and a little of the glory of the butterfly, make thee that thou shalt not do for, and honor to, thy father and mother? "A wise son maketh a glad father, but a foolish son despiseth his mother." Though thy parents be never so low, and thou thyself never so high, yet he is thy father, and she thy mother, and they must be in thy eye in great esteem: "The eye that mocketh at his father, and that despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

2. Thou oughtest to shew thy honor to thy parents, by a willingness to help them with such necessities and accommodations which they need. If any have nephews or children, let them learn to shew pity at home, and to requite their parents, saith Paul, for that is good and acceptable before God.

And this rule Joseph observed to his poor father, though he himself was next the king in Egypt.

But mark, let them requite their parents.

There are three things for which, as long as thou livest, thou wilt be a debtor to thy parents.

(1.) For thy being in this world: They are they from whom, immediately under God, thou didst receive it.

(2.) For their care to preserve thee when thou wast helpless, and couldest neither care for nor regard thyself.

(3.) For the pains they have taken with thee to bring thee up. Until thou hast children of thy own, thou wilt not be sensible of the pains, watchings, fears, sorrow, and affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yield, that thou hast recompensed them for thy favor to thee. How often have they sustained thy hunger, clothed thy nakedness? What care have they taken that thou mightest

have wherewith to live and do well when they were dead and gone? They possibly have spared it from their own belly and back for thee, and have also impoverished themselves, that thou mightest live like a man. All these things ought duly, and like a man, to be considered by thee; and care ought to be taken on thy part to requite them. The scripture saith so, reason saith so, and there be none but dogs and beasts that deny it. It is the duty of parents to lay up for their children; and the duty of children to requite their parents.

3. Therefore shew, by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy parents.

Thus much for obedience to parents in general.

Again, if thy parents be godly, and thou wicked, (as thou art, if thou hast not a second work or birth from God upon thee,) then thou art to consider, that thou art more strongly engaged to respect and honor thy parents, not now only as a father in the flesh; but as godly parents, thy father and mother are now made of God thy teachers and instructors in the way of righteousness. Wherefore, to allude to that of Solomon, "My son, hearken to the law of thy father, and forsake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck."

Now to provoke thee hereto, consider,

1. That this hath been the practice always of those that are and have been obedient children; yea, of Christ himself to Joseph and Mary, though he himself was God blessed forever.

2. Thou hast also the severe judgments of God upon those that have been disobedient to awe thee. As,

(1.) Ishmael, for but mocking at one good carriage of his father and mother, was both thrust out of his father's inheritance, and the kingdom of heaven, and that with God's approbation.

(2.) Hophni and Phineas, for refusing the good counsel of their father, provoked the great God to be their enemy: "They hearkened not to the voice of their father, because the Lord would slay them."

(3.) Absalom was hanged, as I may say, by God himself, for rebelling against his father.

Besides, little dost thou know how heart-aching a consideration it is to thy parents, when they do but suppose thou mayest be damned: how many prayers, sighs, and tears, are there wrung from their hearts upon this account?

Every miscarriage of thine goeth to their heart, for fear God should take an occasion thereat to shut thee up in hardness for ever.



How did Abraham groan for Ishmael? "O, (saith he to God,) that Ishmael might live before thee?"

How was Isaac and Rebecca grieved for the miscarriage of Esau?

And how bitterly did David mourn for his son, who died in his wickedness?

Lastly, And can any imagine, but that all these carriages of thy godly parents will be to thee the increase of thy torments in hell, if thou die in thy sins notwithstanding?

Again, If thy parents, and thou also, be godly, how happy a thing is this? How shouldst thou rejoice, that the same faith should dwell both in thy parents and thee? Thy conversion, possibly, is the fruits of thy parents' groans and prayers for thy soul; and they cannot choose but rejoice; do thou rejoice with them: It is true, in the salvation of a natural son, which is mentioned in the parable: "This my son was dead, and is alive again; was lost, and is found; and they began to be merry."

Let therefore the consideration of this, that thy parents have grace, as well as thee, engage thy heart so much the more to honor, reverence, and obey them.

Thou art better able now to consider the pains and care that thy friends have been at, both for thy body and soul; wherefore strive to requite them: Thou hast strength to answer in some measure the command; wherefore do not neglect it.

It is a double sin in a gracious son not to remember the commandment, yea, the first commandment with promise.

Take heed of giving thy sweet parents one snappish word, or one unseemly carriage. Love them because they are thy parents, because they are godly, and because thou must be in glory with them.

Again, if thou be godly, and thy parents wicked, as often it sadly falls out; then,

1. Let thy bowels yearn towards them; it is thy parents that are going to hell.

2. As I said before to the wife, touching her unbelieving husband, so now I say to thee, Take heed of a parroting tongue: speak to them wisely, meekly, and humbly; do for them faithfully without repining; and bear with all child-like modesty, their reproaches, their railing, and evil speaking. Watch fit opportunities to lay their condition before them. Oh! how happy a thing would it be, if God should use a child to beget his father to the faith! Then indeed might the father say, With the fruit of my own bowels hath God converted my soul. The Lord, if it be his will, convert our poor parents, that they, with us may be the children of God.

*Concerning Servants.*

Servants also, they have a work to do for God, in their place and station among men.

The apostles assert masters under a threefold consideration.

1. The believing master. 2. The unbelieving master. 3. The froward master.

For all which servants are furnished with counsel and advice in the word, for the demeaning of themselves under each of them.

But before I speak in particular to any of these, I will in general shew you the duty of servants.

1. Thou art to look upon thyself as thou art, that is, as a servant, not a child, nor a wife; thou art inferior to these; wherefore count thyself under them, and be content with that station: "For three things the earth is disquieted, and for four which it cannot bear: One is a servant when he reigneth."

It is out of thy place, either to talk or do as one that reigneth.

2. Consider, that thou being a servant, what is under thy hand is not thine own, but thy master's: Now, because it is not thy own, thou oughtest not to dispose of it; but because it is thy master's, thou oughtest to be faithful. Thus it was with Joseph. Gen. xxxix. 7, 8, 9. But if thou do otherwise, know that thou shalt receive of God for the wrong that thou dost; and there is with God no respect of persons. Wherefore,

3. Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then servants do their business as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Christ hath put them, and in which he expecteth they should be faithful.

Servants, (saith Paul,) be obedient to them that are your masters—with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.

Observe a little the word of God to servants.

1. Servants must be obedient; yea,

2. Not with that obedience that will serve man only: Servants must have their eye on the Lord, in the work they do for their masters.

3. That their work in this service is the will and ordinance of God.

From which I conclude, that thy work in thy place and station as thou art a servant, is as really God's ordinance, and as acceptable to him, in its kind, as is preaching, or any other work, for God; and that thou art as sure to receive a reward for thy

labor, as he that hangs or is burnt for the gospel. Wherefore, saith the apostle to servants, "Whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord you shall receive the reward of inheritance; for ye serve the Lord Christ."

And now touching the three sorts of masters mentioned before.

1. For the believing master, saith Paul, "They that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved, and partakers (with the servants) of the heavenly benefits." (Servants, if they have not a care of their hearts, will be so much in the consideration of the relation that is betwixt their masters and they, as brethren, that they will forget the relation that is between them as masters and servants. Now, though they ought to remember the one, yet let them take heed of not forgetting the other. Know thy place as a servant, while thou considerest that thy master and thee are brethren, do thy work for him faithfully and humbly, and with meekness, because he is a master faithful and beloved, and partaker of the heavenly benefit.) "If any man teach otherwise, (saith the Apostle Paul,) and consent not to wholesome works, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doating about questions, and strife of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

2. For the unbelieving masters, (for of them Paul speaks in the first verse of the 6th of Timothy,) "Let as many servants (saith he) as be under the yoke count their own masters worthy of all honor, that the word of God and his doctrine be not blasphemed."

Servants living with unbelieving masters are greatly engaged to be both watchful, faithful, and trusty. Engaged, I say, (1.) From the consideration of the condition of their master; for he being unbelieving, will have an evil eye upon thee, and upon thy doings, and so much the more because thou professest: As in the case of Saul and David. 1 Sam. xviii.

(2.) Thou art engaged because of the profession thou makest of the word of God; for by thy profession thou dost lay both God and his word before thy master, and he hath no other wit but to blaspheme them, if thou behave thyself unworthily. Wherefore Paul bids Titus, "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, (not giving parroting answers, or such as are cross or provoking,)"



not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

That servant, who in an unbeliever's family doth his work before God, as God's ordinance, he shall adorn the doctrine of God, if not save his master by so doing: but if he doth otherwise, he shall both stumble the unbeliever, dishonor God, offend the faithful, and bring guilt upon his own soul.

3. For the froward master, though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every believer doth not properly go under that name. Now, with this froward and peevish fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational master in the world: "Servants, (saith Peter) be subject to your masters, with all fear, not only to the good and gentle, but also to the froward." And if thy peevish master will still be froward, either out of spite to thy religion, or because he is without reason concerning thy labor, (thou to the utmost of thy power laboring faithfully,) God then reckoneth thee a sufferer for well-doing, as truly as if thou wert called upon the stage of this world before men for the matters of thy faith. Wherefore Peter adds this encouragement to servants, to the exhortation he gave them before: "This is thankworthy (saith he) if a man for conscience toward God, endureth grief, suffering wrongfully; for what glory is it, when ye be buffeted for your faults, you take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptable with God."

Wherefore be comforted concerning thy condition with considering that God looks upon thee, as on Jacob in the family of Laban; and will right all thy wrongs, and recompense thee for thy faithful, wise, and godly behaviour, before, and in the service of thy froward master.

Wherefore, be patient, I say, and abound in faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayst be made free, use it rather.

### *Of Neighbors to each other.*

Having thus in few words shewed you what is duty under your several relations, I shall now at last speak, in a word or two, touching good neighborhood, and then draw towards a conclusion.

Touching neighborhood, there are these things to be considered and practised, if thou wilt be found in the practical part of good neighborhood.

1. Thou must be of a good and sound conversation in thy own family, place, and station, shewing to all the power that the gospel and the things of another world hath in thy heart, "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

2. As persons must be of good behaviour at home, that will be good neighbors, so they must be full of courtesy and charity to them that have need about them.

Right good neighborhood is, for men readily to communicate, as of their spirituals, so of their temporalities, as food, raiment, and help to those that have need; to be giving to the poor as thou seest them go by thee, or to inquire after their condition, and according to thy capacity to send unto them.

3. Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy words and carriage ministering grace to the hearers.

Thus also Job honored God among his neighbors.

4. Thy wisdom will be rightly to discomtenance sin, and to reprove thy neighbor for the same, denying thyself in some things, for the preventing an injury to thy neighbor, that thou mayest please him for his edification.

5. If thou wouldst be a good neighbor, take heed of thy tongue upon two accounts.

(1.) That thou with it give no offensive language to thy neighbor, to the provoking of him to anger. Bear much, put up wrongs, and say little: "It is an honor for a man to cease from strife; but every fool will be meddling." And again, "He loveth transgression that loveth strife."

(2.) And as thou shouldst take heed that thou be not the original of contention and anger, so also take heed that thou be not an instrument to beget it between parties, by a tale-bearing and gossiping spirit: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife."

I do observe two things very odious in many professors; the one is a head-strong and stiff-necked spirit, that will have its own way; and the other is, a great deal of tattling and talk about religion, and but a very little, if any thing, of those Christian deeds that carry in them the cross of a Christian in the doing thereof, and profit to my neighbor.

(1.) When I say a head-strong and stiff-necked spirit, I mean, they are for pleasing themselves and their own fancies, in things of no weight, though their so doing be as the very slaughter-knife

to the weak conscience of a brother or neighbor. Now this is base : A Christian, in all such things as intrench not the matters of faith and worship, should be full of self-denial, and seek to please others rather than himself ; “ Giving none offence to the Jew, nor to the Greek, nor to the church of God ; not seeking their own profit, but the profit of many, that they may be saved.”

(2.) And the second is as bad, to wit, when professors are great prattlers, and talkers, and disputers, but do little of any thing that bespeaketh love to the poor, or self-denial in outward things. Some people think religion is made up of words ; a very wide mistake : Words without deeds is but a half-faced religion : “ Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep thyself unspotted from the world.” Again, “ If a brother or a sister be destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled, (which are very fine words,) yet if you give them not those things that are necessary to the body, what doth it profit ?”

Now then, before I go any farther, I will here take an occasion to touch a little upon those sins that are so rife in many professors in this day ; and they are, covetousness, pride, and uncleanness. I would speak a word to them in this place, the rather because they are they which spoil both Christian brotherhood, and civil neighborhood in too great a measure.

First, for Covetousness.

1. Covetousness, it is all one with desire ; he that desires, covets, whether the thing he desires be evil or good : Wherefore that which is called coveting in Exod. xx. 17, is called desire in Deut. v. 21. As the Apostle also saith, “ I had not known lust except the law had said, Thou shalt not covet.” Rom. vii. 7. That is, I had not known lust to be a sin, unless the law had forbid it. Wherefore, though lawful desires are good, (1 Cor. xii. 31,) and to be commended, yet covetousness, as commonly understood, is to be fled from, and abhorred, as of the devil.

2. Covetousness, or evil desire, it is the first mover, and giveth to every sin its call, as I may say, both to move and act ; as was said before, the Apostle had not known sin, except the law had said, Thou shalt not desire, or covet, for where there is no desire to sin, there appears no sin.

3. Therefore covetousness carrieth in it every sin, (we speak of sins against the second table,) even as a serpent carrieth her young ones in her belly. This the scripture affirms, where it saith, “ Thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor’s.” Covetousness will meddle with any thing.



Now, there are in my mind at present, these eight notes of covetousness, which hinder good works, and a Christian conversation among men, wherever they are harbored.

1. When men, to whom God hath given a comfortable livelihood, are yet not content therewith. This is against the Apostle, where he saith, "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee."

2. It is covetousness in the seller, that puts him to say of his traffic, it is better than it is, that he may heighten the price of it; and covetousness in the buyer, that prompts him to say worse of the thing than he thinks in his conscience it is, and that for an abatement of a reasonable price. This is that which the Apostle forbids under the name of defraud, and that which Solomon condemns.

3. It is through covetousness that men think much of that which goeth beside their own mouth, though possibly it goeth to those that have more need than themselves, and also that better deserve it than they.

4. It argueth covetousness, when men will deprive themselves, and those under them, of the privileges of the gospel, for more of this world, and is condemned by Christ.

5. It argueth covetousness, when men that have it, can go by, or hear of the poor, and shut up their bowels and compassions from them.

6. Also, when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it, yet linger away the time, as being loth to distribute to the necessitiss of those in want. This is forbidden by the Holy Ghost: "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." Now, it is due from thee to the poor, by the commandment of God, if they want, and thou hast it: "Say not then to thy neighbor, Go, and come again to-morrow, and I will give, when thou hast it by thee."

7. It argueth a greedy mind also, when, after men have cast in their mind what to give, they then from that will be pinching and clipping, and taking away; whereas the Holy Ghost saith, "Every one, as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver."

Lastly. It argueth a filthy greedy heart also, when a man, after he hath done any good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: this is to be weary of well-doing, (I speak now of communicating,) and carrieth in it two evils: First, it

spoileth the work done ; and secondly, (if entertained) spoileth the heart for doing any more so. The vile person shall be no more called liberal, nor the churl said to be bountiful ; for the liberal deviseth liberal things, and by liberal things he shall stand.

Now then to dissuade all from this poisonous sin, observe, that above all sins in the New Testament, this is called idolatry. And therefore God's people should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should as adulterous thoughts, infect the heart, by talking of it.

*Question.* But why is covetousness called idolatry?

*Answer.* 1. Because it engageth the very heart of man in it, to mind earthly things ; it gets our love, which should be set on God ; and sets it upon poor empty creatures ; it puts our affections out of heaven, where they should be, and sets them on earth, where they should not be. Thus it changeth the object on which the heart should be set, and setteth it on that on which it should not : It makes a man forsake God, "the fountain of living water, and causeth him to hew to himself cisterns, broken cisterns, which can hold no water."

For, 2. It rejecteth the care, government, and providence of God towards us, and causeth us to make of our care and industry a god, to whom, instead of God, we fly continually, both for the keeping what we have and for getting more.

This was Israel's idolatry of old, and the original of all her idolatrous practices. Hos. ii. 5. "For their mother hath played the harlot, (that is committed idolatry :) she that conceived them hath done shamefully ; for she said, I will go after my lovers, that gave me my bread and my water, my wool and my flax, my oil and my drink."

3. It disalloweth of God's way of disposing his creatures, and would have them ordered and disposed of otherwise than to his heavenly wisdom seemeth meet ; and hence ariseth all discontents about God's dealing with us. Covetousness never yet said, It is the Lord, let him do what he pleaseth ; but is ever objecting, like a god, against every thing that goeth against it ; and it is that which, like a god, draweth away the heart and soul from the true God, and his Son Jesus Christ : "And he went away sorrowful, for he had great possessions." Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and disposing of things contrary to God, and for breaking with God upon these terms, is idolatry ; and all these do covetousness : "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Psal. xx. 3. Now the way to remedy this disease, is, to learn the lesson which

Paul had got by heart; to wit, "In whatsoever state you are, therewith to be content."

I come in the second place, to speak a word of Pride, and loftiness of heart and life.

1. Pride, in general, it is which causeth a man to think of man, and his things above what is written. 1 Cor. iv. 6.

2. It hath its seat in the heart among these enormities, fornications, adulteries, lasciviousness, murders, deceit, &c. and sheweth itself in these following particulars.

(1.) When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and choose rather to have converse with others, that possibly are less gracious, because of their greatness in this world; this the apostle James writes against, under the name of partiality: "for indeed the fruits of a puffed-up heart, is to deal in this manner with Christians."

Now this branch of pride floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: wherefore get more of the knowledge of these two, and this sprig will be nipped in the head, and you will learn to condescend to men of low degree.

(2.) It argues pride at heart, when men will not deny themselves in things that they may, for the good and profit of their neighbors. And it argueth now, that pride has got so much up into self-love, and self-pleasing, that they little care who they grieve or offend, so they may have their way."

(3.) It argueth pride of heart when sober reproofs for sin, and unbecoming carriages, will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the prophet, "Hear ye, and give ear, be not proud, for the Lord hath spoken;" that is, hear the reproofs of God for your sins, and break them off by repentance: "But if you will not hear, my soul shall weep in secret for your pride," &c. So also in Hosea, "They will not frame their doing to turn unto their God, for the spirit of whoredom is in the midst of them: they have not known the Lord, and the pride of Israel doth testify to his face."

This argueth great senselessness of God, and a heart greatly out of frame.

Pride also there is in outward carriage, behaviour, and gesture, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan and every light-hearted fool bringeth into the world. As God speaketh of the daughter



of Zion, "they walk with stretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet." A very unhandsome carriage for those that profess godliness, and that use to come before God to confess their sins, and to bemoan themselves for what they have done : How can a sense of thy own baseness, of the vileness of thy heart, and of the holiness of God, stand with such a carriage ?

From this I gather that this sin is a very predominant and master sin, easy to overtake the sinner, as being one of the first that is ready to offer itself at all occasions to break the law of God.

3. I observe that this sin is committed unawares, to many, even so soon as a man hath but looked upon a woman ; "I say unto you, saith Christ, that whosoever looketh on a woman to lust or desire after her, he hath already committed adultery with her in his heart."

This sin, I say, is a very taking sin ; it is natural above all sins to mankind : as it is most natural, so it wants not tempting occasions, having objects for to look on in every corner : wherefore there is need of a double and treble watchfulness in the soul against it. It is better here to make a covenant with our eyes, like Job, than to let them wander to God's dishonor, and our own discomfort.

My friends I am here treating of good works, and persuading you to fly those things which are hindrances to them : wherefore bear with my plainness when I speak against sin. I would strike it through with every word, because else it will strike us through with many sorrows.

I do not treat of good works as if the doing of them would save us, (for we are justified by his grace according to the hope of eternal life ;) yet your sins and evil works will lay us obnoxious to the judgments both of God and man. He that walketh not uprightly, according to the truth of the gospel, is like to have his peace assaulted often, both by the devil, the law, death, and hell ; yea, and is like to have God hide his face from him also, for the iniquity of his covetousness.

How can he that carrieth himself basely in the sight of men, think he yet well behaveth himself in the sight of God ? and if so dim a light as is in man, can justly count thee a transgressor, how shall thy sins be hid from him whose eye-lids try the children of men ?

It is true, faith without works justifies us before God : yet that faith that is alone, will be found to leave us sinners in the sight both of God and man. (Rom. iii. 28.) And though thou addest nothing to that which saveth thee by what thou canst do, yet thy

righteousness may profit the son of man; as also saith the text: but if thou shalt be so careless as to say, what care I for being righteous to profit others? I tell thee, that the love of God is not in thee.

Walk therefore in God's ways, and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear of all these statutes and say, "This great nation is a wise and understanding people."

III. Every believer should not only take heed that their works be good, and so far for the present do them, but should carefully study to maintain them; that is to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the reason is, there is not so much of a Christian's cross in the beginning of a work, as there is in a continual, hearty, conscientious practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the work. Man, by nature, is rather a hearer than a doer; Athenian like, continually listening after some new thing; seeing many things, but observing nothing. It is observable, that after Christ had divided his hearers into four parts, he condemned three of them for fruitless hearers. (Luke viii. 5—8.) O it is hard continuing believing, continuing loving, continuing resisting, all that opposeth; we are subject to be weary of well doing. To pluck out right eyes, to cut off right hands and feet, is no pleasant thing to flesh and blood: and yet none but these shall have the promise of life; because none but these will be found to have the effectual work of God's grace in their souls: "If ye continue in my word, then are you my disciples [indeed.]" And hence it is, that you find so many ifs in the scripture about men's happiness; as, "if you be sons, then heirs;" and "if you continue in the faith;" and "if we hold the beginning of our confidence stedfast to the end." Not that their continuing in the way of God is the cause of the work being right; but the work being right causeth the continuance therein. As John saith in another place, "They went out from us, because they were not of us; for had they been of us, no doubt, saith he, they would have continued with us." But I say, where the work of God indeed is savingly begun, even there is flesh, corruption, and the body of death to oppose it: Therefore should Christians take heed, and look that against these opposites they maintain a continual course of good works among men.

Besides, there is that in our own bowels that opposeth goodness, so there is the tempter, the wicked one, but to animate these lusts, and to join with them in every assault against every appear-

ance of God in our souls. And hence it is, that he is called the devil, the enemy, the destroyer, and him that seeks continually to devour us. I need say no more but this : He that will walk like a Christian indeed, as he shall find it is requisite that he continue in good works, so his continuing therein will be opposed ; if therefore he will continue therein, he must make it his business to study how to oppose those that oppose such a life, that he may continue therein.

IV. Now then to help in this, here fitly comes in the last observation, to wit, That the best way both to provoke ourselves and others to good works, it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves. This is a faithful saying, " And these things I will that thou affirm constantly, that those which have believed in God, might be careful to maintain good works."

I told you before that good works must flow from faith : and now I tell you, that the best way to be fruitful in them, is to be much in the exercise of the doctrine of justification by grace ; and they both agree : for as faith animates to good works, so the doctrine of grace animates faith. Wherefore, the way to be rich in good works, it is to be rich in faith ; and the way to be rich in faith, is to be conscientiously affirming the doctrine of grace to others, and believing it ourselves.

First. To be constantly affirming it to others. Thus Paul tells Timothy, that if he put the brethren in mind of the truths of the gospel, he himself should not only be a good minister of Christ but should be nourished up in the words of faith and of good doctrine.

It is the ordinance of God that Christians should be often asserting the things of God each to others ; and that by their so doing they should edify one another.

The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish, and is kept green.

Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall the dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another ; for Christians to commune savourily of God's matters one with another, it is as if they opened to each others nostrils boxes of perfume. Saith Paul to the church at Rome, " I long to see you that I may impart unto you some spiritual gift, to the end you may be established ; that is, that I may be comforted together with you, by the mutual faith both of you and me."



Christians should be often affirming the doctrine of grace and justification by it, one to another.

Secondly, As they should be thus doing, so they should live in the power of it themselves; they should by faith suck and drink in this doctrine, as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Colossians said thus, "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in the Lord Jesus, and love to all the saints; for the hope which is laid up in heaven for you, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it doth also in you." But how long ago? Why, since the day ye heard it, saith he, and knew the grace of God in truth.

Apples and flowers are not made by the gardener; but are an effect of the planting and watering. Plant in the sinner good doctrine, and let it be watered with the word of grace; and as the effect of that, there is the fruits of holiness, and the end everlasting life.

Good doctrine is the doctrine of the gospel, which sheweth to men, that God clothed them with the righteousness of his Son freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principal of grace into the heart whereby it is both quickened, and bringeth forth fruit.

Now then, seeing good works do flow from faith, and seeing faith is nourished by an affirming of the doctrine of the gospel, &c. take here these few considerations from the doctrine of the gospel for the support of thy faith, that thou mayest be indeed fruitful and rich in good works.

1. The whole Bible was given for this very end, that thou shouldst both believe this doctrine, and to live in the comfort and sweetness of it: "For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the scriptures might have hope."

2. That therefore every promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing."

3. Consider that there is nothing that thou doest, can so please God as believing: "The Lord takes pleasure in them that fear him, in them that hope in his mercy."

They please him, because they embrace his righteousness, &c.

4. Consider, that all the withdrawings of God from thee are not for the weakening, but for the trial of thy faith; and also, that whatever he suffers Satan, or thy own heart to do, it is not to weaken faith.

5. Consider that believing is that which will keep in thy view the things of heaven and glory; and that at which the devil will be discouraged, sin weakened, and the heart quickened and sweetened.

Lastly, by believing, the love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for grace, for faith, hope, and all these things, either in God, or thee, that doth accompany salvation.

6 The doctrine of forgiveness of sins received by faith, will make notable work in the heart of a sinner, to bring forth good works.

But secondly, Forasmuch as there is a body of death and sin in every one that hath the grace of God in this world; and because this body of death will be ever opposed to that which is good, as the apostle saith: therefore take these few particulars further, for the suppressing that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedness of thy own heart, (not to be discouraged at the sight of thy vileness,) but to prevent its wickedness: for that will labor either to hinder thee from doing good works, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes; Take heed then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart, either to or from him: "All things are naked and bare before the eyes of him with whom we have to do."

3. If thou deny to do that good which thou oughtest, with what thy God hath given thee; then consider, that though he love thy soul, yet he can chastise; first, Thy inward man with such troubles, that thy life shall be restless and comfortless: Secondly, And can also so blow upon thy outward man, that all thou gettest, shall be put in a bag with holes. And should he license but one thief among thy substance, or one spark of fire among thy barns, how quickly might that be spent ill, and against thy will which thou shouldst have spent to God's glory, and with thy will? And I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thyself from others, when thine is taken from thee.

4. Consider, that a life full of good works is the only way, on thy part, to answer the mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his spirit, and the kingdom of heaven. Saith Paul, "I beseech you therefore by the mercies of God, that you present your bodies a living sacrifice to God, holy, acceptable, which is your reasonable service."

5. Consider that this is the way to convince all men, that the power of God's things hath taken hold of thy heart, (I speak to them that hold the head,) and say what thou wilt, if thy faith be not accompanied with a holy life, thou shalt be judged a withered branch, a worldling professor, salt without savour, and as lifeless as a sounding brass and a tinkling cymbal. For, say they, shew us your faith by your works, for we cannot see your hearts. But I say on the contrary, if thou walk as becomes thee who art saved by grace, then thou wilt witness in every man's conscience, that thou art a good tree; now thou leavest guilt on the heart of the wicked; now thou takest off occasion from them that desire occasion; and now thou art clear from the blood of all men. This is the man also that provoketh others to good works: The ear that heareth such a man shall bless him; and the eye that seeth him shall bear witness to him: "Surely (said David) he shall never be moved. The righteous shall be had in everlasting remembrance."

6. Again, The heart that is fullest of good works, hath in it least room for Satan's temptations: that this is the meaning of Peter, where he saith, "be sober, be vigilant;" that is, be busying thyself in faith and holiness, "for the devil, your adversary, goeth about like a roaring lion, seeking whom he may devour. He that walketh uprightly, walketh safely; and they that add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindness; and to these charity; and that abounds therein, he shall neither be barren nor unfruitful, (he shall never fall,) but so an entrance shall be ministered to him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

7. The man who is fullest of good works, he is fittest to live, and fittest to die; "I am now (at any time) ready to be offered up," saith fruitful Paul. Whereas he that is barren, he is neither fit to live nor fit to die: to die, he himself is convinced he is not fit; and to live, God himself saith, he is not fit; "cut him down, why doth he cumber the ground?"

Thus have I, in few words, written to you (before I die) a word to provoke you to faith and holiness, because I desire that you may have the life that is laid up for all them that believe in the Lord Jesus, and love one another, when I am diseased. Though there I shall rest from my labors, and be in Paradise, as through grace I comfortably believe, yet it is not there but here, I must do you good: Wherefore, I not knowing the shortness of my life, nor the hindrance that hereafter I may have of serving my God and you, I have taken this opportunity to present these few lines unto you for your edification.

Consider what has been said; and the Lord give you understanding in all things.

FAREWELL.



# **SOLOMON'S TEMPLE**

**SPIRITUALIZED :**

OR,

**GOSPEL LIGHT**

BROUGHT OUT OF THE

**TEMPLE AT JERUSALEM,**

TO LET US MORE EASILY INTO THE GLORY OF

**NEW TESTAMENT TRUTHS:**

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Thou son of man, show the house to the house of Israel,—shew the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof. Ezek. xliii. 10, 11.



## TO THE CHRISTIAN READER.

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### COURTEOUS CHRISTIAN READER.

I HAVE as thou by this little book mayest see, adventured, at this time, to do my endeavor to show thee something of the gospel-glory of Solomon's Temple: that is, of what it, with its utensils, was a type of; and, as such, how instructing it was to our fathers, and also is to us their children. The which, that I might do the more distinctly, I have handled particulars one by one, to the number of threescore and ten; namely, all of them I could call to mind; because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God in these methods, or by such ordinances as once the old church did: yet to know their methods, and to understand the nature and signification of their ordinances, when compared with the Gospel, may, even now, when themselves, as to what they once enjoined on others, are dead, may minister light unto us. And hence the New Testament ministers, as the apostles, made much use of the Old Testament language, and ceremonial institutions, as to their signification, to help the faith of the godly in their preaching of the gospel of Christ.

I may say that God did in a manner tie up the church of the Jews to types, figures, and similitudes; I mean, to be butted and bounded by them in all external parts of worship. Yea, not only the Levitical law and temple, but as it seems to me, the whole land of Canaan, the place of their lot to dwell in, was to them a ceremonial, or a figure. Their land was a type of heaven, their passage over Jordan into it, a similitude of our going to heaven by death. The fruit of their land was said to be uncircumcised, as being at their first entrance thither unclean; in which their land was also a figure of another thing, even as heaven was a type of grace and glory.

Again, the very land itself was said to keep sabbath, and so to rest a holy rest, even then when she lay desolate, and not possessed of those to whom she was given for them to dwell in.



Yea, many of the features of the then church of God were set forth, as in figures and shadows, so by places and things, in that land.

1. In general, she is said to be beautiful as Tirzah, Song vi. 4, and to be comely as Jerusalem.

2. In particular, her neck is compared to the tower of David, builded for an armory, Song iv. 4; her eyes to the fish-pools of Heshbon, by the gate of Bathrabbim, chap. vii. 4; her nose is compared to the tower of Lebanon, which looketh towards Damascus, chap. iv. 1: yea, the hair of her head is compared to a flock of goats, which come up from Mount Gilead; and the smell of her garments to the smell of Lebanon, verse 11.

Nor was this land altogether void of shadows, even of her Lord and Saviour. Hence he says of himself, *I am the rose of Sharon, and the lily of the vallies*. Song ii 1. Also she, his beloved, saith of him, *His countenance is as Lebanon, excellent as the cedars*. What shall I say? The two cities, Sion and Jerusalem, were such as sometimes set forth the two churches, Gal. iv. the true and the false, and their seed Isaac and Ishmael.

I might also here show you, that even the gifts and graces of the true church were set forth by the spices, nuts, grapes, and pomegranates, that the land of Canaan brought forth; yea, that hell itself was set forth by the valley of the sons of Hinnom and Tophet, places in this country. Indeed the whole, in a manner, was a typical and figurative thing.

But I have, in the ensuing discourse, confined myself to the Temple, that immediate place of God's worship, of whose utensils in particular, as I have said, I have spoken, (though to each with what brevity I could,) for that none of them are without a spiritual, and so a profitable signification to us.

And here we may behold much of the richness of the wisdom and grace of God; namely, that he, even in the very place of worship of old, should ordain visible forms and representations for the worshippers to learn to worship him by; yea, the Temple itself was, as to this, to them a good instruction.

But in my thus saying, I give no encouragement to any now, to fetch out of their own fancies, figures of similitudes to worship God by. What God provided to be an help to the weakness of his people of old was one thing, and what they invented without his commandment was another. For though they had his blessing when they worshipped him with such types, shadows, and figures, which he had enjoined them for that purpose, yet he sorely punished and plagued them when they would add to these inventions of their own. Yea, he, in the very act of instituting their way

of worshipping him, forbade their giving (in any thing) way to their own humors or fancies, and bound them strictly to the orders of heaven.

*Look*, said God to Moses, their first great legislator, *that thou make all things according to the pattern showed thee in the Mount.*

Nor doth our apostle but take the same measures, when he saith "If any man thinketh himself a prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord."

When Solomon also was to build this Temple for the worship of God, though he was wiser than all men, yet God neither trusted to his wisdom nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No; he was to receive the whole platform thereof in writing, by the inspiration of God. Nor would God give this platform of the Temple, and of the utensils, immediately to this wise man, lest perhaps by others his wisdom should be idolized, or that some should object, that the whole fashion thereof proceeded of his fancy, only he made pretensions of divine revelation, as a cover for his doings.

Therefore, I say, not to him, but to his father David, was the whole pattern of it given from heaven, and so by David to Solomon his son, in writing. "Then David," says the text, "gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat. And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, and of the treasures of the house of God, and of the treasures of the dedicated things, also for the courses of the priests and Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord."

Yea, moreover he had from heaven, or by divine revelation, what the candlesticks must be made of, and also how much was to go to each; the same order and commandment he also gave for the making of the tables, flesh-hooks, cups, basons, altar of incense, with the pattern for the chariot of the cherubims, &c. *All this*, said David, *the Lord made me understand by writing his hand upon me, even all the work of this pattern.* So, I say, he gave David the pattern of the Temple, so David gave Solomon the pattern of the Temple; and according to that pattern did Solomon build the Temple, and not otherwise.

True, all these were but figures, patterns, and shadows of things in the heavens, and not the very image of the things: but

as was said before, if God was so circumspect and exact in these, as not to leave any thing to the dictates of the godly and wisest of men, what ! can we suppose he will now admit of the wisdom and contrivance of men in those things that are, in comparison to them, the heavenly things themselves ?

It is also to be concluded, that since those shadows of things in the heavens are already committed by God to sacred story ; and since that sacred story is said to be able to make the man of God perfect in all things, 2. Tim. iii. 15, 16, 17, it is duty to us to leave off to lean to common understandings, and to inquire and search out by that very holy writ, and naught else, by what, and how we should worship God. David was for inquiring in his Temple, Psalm xxvii. 4.

And although the old church way of worship, is laid aside as to us in New Testament times, yet since those very ordinances were figures of things and methods of worship, now we may, yea, we ought, to search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understanding. Yea, they show us the more exactly how the New and Old Testament, as to the spiritualness of the worship, was one and the same ; only the old was clouded with shadows, but ours is with more open face.

Features to the life, as we say, set out by a picture, does excellently show the skill of the artist. The Old Testament had the shadow, nor have we but the very image ; both then, are but emblems of what is yet behind. We may find our gospel clouded in their ceremonies, and our spiritual worship set out somewhat by their carnal ordinances.

Now because, as I said, there lies, as wrapt up in a mantle, much of the glory of our gospel-matters in this Temple which Solomon built ; therefore I have made, as well as I could, by comparing spiritual things with spiritual, this book upon this subject.

I dare not presume to say, that I know I have hit right in every thing, but this I can say, I have endeavored so to do. True, I have not for these things fished in other's men's waters ; my Bible and Concordance are my only library in my writings.—Wherefore, courteous reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no man's else but mine. Pray God also to pardon my fault : do thou also lovingly pass it by, and receive what thou findest will do thee good.

Thy servant in the Gospel,

JOHN BUNYAN.



## THE GLORY OF THE TEMPLE ;

OR,

SOLOMON'S TEMPLE, AND THE MATERIALS THEREOF,  
SPIRITUALIZED.

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### I. *Where the Temple was built.*

THE temple was built at Jerusalem, on Mount Moriah, in the threshing-floor of Arnon the Jebusite; whereabout Abraham offered up Isaac; there where David met the angel of the Lord, when he came with his sword drawn in his hand, to cut off the people of Jerusalem, for the sin which David committed in his disorderly numbering of the people, Gen. xxii. 3, 4, 5; 1 Chron. xxi. 15. chap. xxii. 1; 2 Chron. iii. 1.

There Abraham received his son Isaac from the dead; there the Lord was entreated by David to take away the plague, and to return to Israel again in mercy; from whence also David gathered, that there God's temple must be built. "This," saith he, "is the house of the Lord God, and this is the altar of the burnt-offering for Israel."

This Mount Moriah, therefore, was a type of the Son of God, the mountain of the Lord's house, the rock against which the gates of hell cannot prevail.

### II. *Who built the Temple.*

THE Temple was built by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For so God before told David, namely, that such a one, the builder of the temple should be.

"Behold," saith he, "a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be called Solomon, and I will give peace and quietness to Israel in his days. He shall build an house for my name, and he shall be my son. I will be his father."

As, therefore, Mount Moriah was a type of Christ as the foundation, so Solomon was a type of him as the builder of his church. The Mount was signal, for that thereon the Lord God, before Abraham and David, did display his mercy. And

as Solomon built this temple, so Christ doth build his house; yea, he shall build the everlasting temple, and he shall bear the glory.

And in that Solomon was called peaceable, it was to show with what peaceable doctrine and ways Christ's house and church should be built. Isa. ix. 6; Micah vii. 2, 3, 4.

### III. *How the Temple was built.*

THE temple was built, not merely by the dictates of Solomon, though he was wiser than Ethan, and Heman, and Calcol, and Darda, and all men, 1 Kings iv. 31; but it was built by rules prescribed by, or in a written word, and as so, delivered to him by his father David.

For when David gave to Solomon his son a charge to build the temple of God, with that charge he gave him also the pattern of all in writing; even a pattern of the porch, house, chambers, treasuries, parlors, &c., and of the place for the mercy-seat, which pattern David had of God: nor would God trust his memory with it. "The Lord made me," said he, "understand in writing, by his hand upon me, even all the work of this pattern." Thus therefore David gave to Solomon his son, the pattern of all; and thus Solomon his son built the house of God. See 1 Chron. xxviii. 9—20.

And answerable to this, Christ Jesus, the builder of his own house, whose house are we, doth build his holy habitation for him to dwell in, even according to the commandment of God the Father: for, saith he, "I have not spoken of myself, but the Father which sent me. He gave a commandment what I should speak." And hence it is said, God gave him the revelation: and again, that he took the book out of the hand of him that sat on the throne, and so acted, as to the building up of his church.—John. xii. 40, 41; Rev. i. 1; chap. v. 5.

### IV. *Of what the Temple was built.*

THE materials with which the temple was built, were such as were in their own nature common to that which was left behind; things that naturally were not fit, without art, to be laid in so holy a house. And this shows that those of whom Christ Jesus designs to build his church, are by nature no better than others; but as the trees and stones of which the temple was built, were first hewed and squared before they were fit to be laid in that house; so sinners, of which the church is to be built, must first be fitted by the word and doctrine, and then fitly laid in their place in the church.

For though, as to nature, there is no difference betwixt those made use of to build God's house, yet by grace they differ from others; even as those trees and stones that are hewed and squared for building, by art are made to differ from those which abide in the wood or pit.

The Lord Jesus, therefore, while he seeketh materials wherewith to build his house, he findeth them the clay of the same lump that he rejecteth and leaveth behind. *Are we better than they? No, in no wise.* Nay, I think, if any be best, it is they which are left behind: *He came not to call the righteous, but sinners to repentance.* And indeed, in this he doth show both the greatness of his grace and workmanship: his grace in taking such, and his workmanship, in that he makes them meet for his holy habitation.

This the current of Scripture maketh manifest: wherefore it is needless now to cite particulars: only we must remember, that none are laid in this building as they come out of the wood or pit, but as they first pass under the hand and rule of this great builder of the temple of God.

V. *Who was to fell those trees, and to dig those stones, with which Solomon built the temple.*

As the trees were to be felled, and stones to be digged, so there was for that matter select workmen appointed.

These were not of the sons of Jacob, nor of the house of Israel; they were the servants of Hiram, King of Tyre, and the Gibeonites; namely, their children that made a league with Joshua, in the day that God gave the land of Canaan to his people. Josh. ix. 22—29; 1 Kings v; 2 Chron. xxvii. 28.

And these were types of our gospel ministers, who are the men appointed by Jesus Christ to make sinners, by their preaching, meet for the house of God. Wherefore, as he was famous of old who was strong to lift up his ax upon the thick boughs, to square wood for the building of the temple; so a minister of the gospel now is also famous, if much used by Christ for the converting of sinners to himself, that he may build him a temple with them. Psalm vii. 4, 5, 6; Rom. xvi. 7.

But why, some may say, do you make so homely a comparison? I answer, Because I believe it is true; for it is grace, not gifts, that makes us sons, and the beloved of God. Gifts make a minister; and as a minister, one is but a servant to hew wood and draw water for the house of my God. Yea Paul, though a son, yet counted himself not a son, but a servant, purely as he was a minister: a servant of God, a servant of Christ, a servant of the church, and your servant for Jesus's sake. Tit. i. 1; Rom. i. 1; 2 Cor. iv. 5.



A man then, is a son, as he is begotten and born of God to himself, and a servant as he is gifted for work in the house of his father : and though it is truth, the servant may be a son, yet he is not a son because he is a servant. Nor doth it follow; that because all sons may be servants, therefore all servants are sons ; no, all the servants of God are not sons ; and therefore, when time shall come, he that is only a servant here, shall certainly be put out of the house, even out of that house himself did help to build. *The servant abideth not in the house forever ;* the servant, that is, he that is only so.

So then, as a son, thou art an Israelite ; as a servant, a Gibeonite. The consideration of this made Paul start ; he knew that gifts made him not a son. 1 Cor. xii. 28, 29, 30, 31, and xiii. 1, 2.

The sum then is, a man may be a servant and a son ; a servant, as he is employed by Christ in his house, for the good of others ; and a son, as he is a partaker of the grace of adoption : but all servants are not sons ; and let this be for a caution, and a call to ministers, to do all acts of service for God, and in his house, with reverence and godly fear : and with all humility let us desire to be partakers ourselves of that grace we preach to others. 1 Cor. ix. 25.

This is a great saying, and written perhaps to keep ministers humble : “ And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers.”

To be a ploughman here, is to be a preacher ; and to be a vine-dresser here is to be a preacher.

And if he does this work willingly, he has a reward ; if not, a dispensation of the gospel was committed to him, and that is all. 1 Cor. ix. 17.

#### VI. *In what condition the timber and stones were, when brought to be laid in the building of the Temple.*

THE timber and stones with which the temple was built, were squared and hewed at the wood or pit, and so there made every way fit for that work, even before they were brought to the place where the house was set up. “ So that neither hammer, nor ax, nor any tool of iron, was heard in the house while it was in building.

And this shows, as was said before, that the materials of which the house was built, were (before the hand of the workmen touched them) as unfit to be laid in the building, as were those that were left behind ; consequently that themselves, none

otherwise but by the art of others, were made fit to be laid in this building.

To this our New Testament temple answers. For those of the sons of Adam who are counted worthy to be laid in this building, are not by nature, but by grace made meet for it; not by their own wisdom, but by the word of God. Hence he saith, *I have hewed them by the prophets*. And again, ministers are called God's builders and laborers, even as to this work. Hos. vi. 5; 1 Cor. iii. 10, and 2 Cor. vi. 1; Col. i. 28.

No man will lay trees, as they come from the wood, for beams and rafters in his house; nor stones, as digged, in the walls.—No, the trees must be hewed and squared, and the stones sawn and made fit, and so be laid in the house.

Yea, they must be so sawn, and so squared, that in coupling they may be joined exactly; else the building will not be good, nor the workman have credit of his doings.

Hence our gospel church, of which the temple was a type, is said to be fitly formed, and that there is a fit supply of every joint for the securing of the whole. 1 Pet. iii. 5; Eph. iv. 20, 21, and iv. 16; Col. ii. 19.

As they therefore build like children, that build with wood as it comes from the wood or forest, and with stones as they come from the pit, even so do they, who pretend to build God a house of unconverted sinners, unhewed, unsquared, unpolished. Wherefore God's workmen, according to God's advice, prepare their work without, and make it fit for themselves in the field, and afterwards build the house. Prov. xxiv. 27.

Let ministers therefore look to this, and take heed, lest instead of making their notions stoop to the word, they make the Scriptures stoop to their notions.

## VII. *Of the foundation of the Temple.*

THE foundation of the temple is that upon which it stood; and it was twofold; first, the hill Moriah, and then those great stones upon which it was erected. The hill Moriah, as was said afore, did more properly typify Christ. Hence Moriah is called *the mountain of the house*, it being the rock on which it was built. Those great stones, called *foundation stones*, were types of the prophets and apostles. Matt. xvi. 18; Eph. ii. 20, 21; Heb. xi. 10.

Wherefore these stones were stones of the biggest size, stones of eight cubits, and stones of ten cubits. 1 Kings, vii. 10.

Now, as the temple had this double foundation, so we must consider it respectively and distinctly ; for Christ is the foundation one way, the prophets and apostles a foundation another. Christ is the foundation personally and meritoriously ; but the prophets and apostles, by doctrine, ministerially. The church, then, which is God's New Testament temple, is said to be built on Christ the foundation ; so none other is the foundation but he. 1 Cor. iii. 11, 12. But as it is said to be built upon the apostles, so it is said to have twelve foundations, and must have none but they. Rev. xxi. 14.

What is it then ? Why, we must be building upon Christ, as he is our priest, sacrifice, prophet, king, and advocate : and upon the other, as they are infallible instructors and preachers of him ; not that any may be an apostle that so shall esteem of himself, nor that any other doctrine be administered but what is the doctrine of the twelve ; for they are set forth as the chief and last. These are also they, as Moses, which are to look over all the building, and to see that all in this house be done according to the pattern showed them in the mount.

Let us then keep these distinctions clear, and not put an apostle in the room of Christ, nor Christ in the place of one of those apostles. Let none but Christ be the high priest and sacrifice for your souls to God ; and none but that doctrine which is apostolical, be to you as the mouth of Christ for instruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

#### VIII. *Of the richness of the stones which were laid for the foundation of the Temple.*

THESE foundation stones, as they were great, so they were costly stones ; though, as I said, of themselves, of no more worth than they of their nature that were left behind. Their costliness, therefore, lay in those additions which they received from the King's charge.

Fist, in that labor which was bestowed upon them in sawing, squaring, and carving. For the servants, as they were cunning at this work, so they bestowed much of their art and labor upon them, by which they put them into excellent form, and added to their glory and beauty, fit for stones, upon which a goodly fabric was to be built.

Secondly, these stones, as they were thus wrought within and without, so, as it seems to me, they were inlaid with other stones more precious than themselves. Inlaid, I say, with stones of divers colors. According as it is written, *I will lay*



*thy foundation with sapphires.* Not that the foundation were sapphires, but they were laid, inlaid with them; or, as he saith in another place, *They were adorned with goodly stones and gifts.*

This is still more amplified, where it is written of the New-Jerusalem, (which is still the testament church on earth, and so the same in substance with what is now,) *The foundations of the wall of the city, saith he, were garnished with all manner of precious stones.* True, these there are called *the foundations of the wall of the city*, but it has respect to the matter in hand; for that which is before called a temple, for its comparative smallness, is here called a city, for or because of its great increase; and both the foundations of the wall of the city, as well as of the temple, *are the twelve apostles of the Lamb.*

For these carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apostles. Hence the apostle calls such gifts, signs of apostleship. Rom. xv. 19; 2 Cor. xii. 21; Heb. ii. 4. For as the foundation stones of the temple were thus garnished, so were the apostles beautified with a call, gifts, and graces, peculiar to themselves. Hence he says, *First apostles*, for that they were the first and chief in the church of Christ. 1 Cor. xii. 28.

Nor were these stones only laid for a foundation for the temple; for the great court, the inner court, as also the porch of the temple, had round about them *three rows of these stones for their foundation.*

Signifying, as seems to me, that the more outward and external part, as well as that more internal worship to be performed to God, should be grounded upon apostolical doctrine and appointments. 1 Cor. iii. 10, 11, 12; 2 Thess. ii. 15, and iii. 6; Heb. vi. 1—5.

#### IX. Which way the face or front of the Temple stood.

THE temple was built with its face or front towards the east, and that perhaps, because the glory of the God of Israel *was to come from the way of the east unto it.* Wherefore, in that its front stood towards the east, it may be to show, that the true gospel church would have its eye to, and expectation from the Lord. We look, said Paul, but whither? *We have in consideration*, said he, *in heaven, from whence our expectation is.*

2. It was set also with its face towards the east, to keep the people of God from committing of idolatry, to wit, from worshipping the host of heaven, and the sun, whose rising is from

the east. For since the face of the temple stood towards the east, and since the worshippers were to worship at, or with their faces towards the temple, it follows, that both in their going to, and worshipping God towards that place, their faces must be from and their backs towards the sun. The thus building of the temple, therefore, was a snare to idolaters, and a proof of the zeal of those that were the true worshippers. As also to this day the true gospel instituted worship of Jesus Christ is. Hence he is said to idolaters, to be a snare and a trap, but to the godly, a glory. Isa. viii. 14, and lx. 19.

3. Do but see how God caught the idolatrous Jews, by this means in their naughtiness: "And he brought me," said the prophet, "into the inner court of the Lord's house, and behold at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east."

It was therefore, as I said, set with its face towards the east, to prevent false worships, and detect idolaters.

From the east also came the most blasting winds, winds that are destructive to man and beasts, to fruit and trees, and ships at sea. Exod. x. 13; Job. xxvii. 21; Ezek. xvii. 10, and xix. 12; Psalm xlviii. 7. Ezek. xxvii. 26.

I say, the east wind, or that which comes from thence, is the most hurtful; yet you see, the temple hath set her face against it to show, that the true church cannot be blasted or made to turn back by any affliction. It is not the east winds, nor none of their blastings that can make the temple turn about. Hence he saith that Jacob's face shall not wax pale. And again, I have made thy face strong against their faces, and that the gates of hell shall not prevail against it. Isa. xxix. 22; Ezek. iii. 8; Matt. xvi. 18.

5. It might be also built with its face towards the east, to show, that the true church looketh, as afore I hinted, for her Lord and King from heaven, knowing, that at his coming, he will bring healing in his wings; for from the east he will appear when he comes the second time without sin unto salvation, of which the sun gives us a *memento* in his rising there every morning. "For as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be."

6. Christ, as the north pole, draws those touched with the loadstone of his word, with the face of their souls towards him, to look for, and hasten to his coming. And this also, is signified by the temple standing with his face towards the east.

X. *Of the Courts of the Temple.*

I PERCEIVE that there are two courts belonging to the temple. The first was called the outward court. Ezek. xl. 17 ;and xli. 21.

1. This was that into which the people of necessity first entered, when they went to worship in the temple ; consequently that was it, in and by which the people did first show their desires to be the worshippers of God. And this answers to those badges and signs of love to religion, that people have in face, or outward appearance. Matt. xxv. 27 ; 2 Cor. x. 7.

2. In this, though here may sometimes be truth, yet oftener lies and dissimulation ; wherefore commonly an outward appearance is set in opposition to faith and truth, as the outward is in opposition to the inner court, and outward to the inner man ; and that is when it is by itself, for then it profits nothing.

3. Hence, though the outward court was something to the Jews, because by outward bodies they were distinguished from the Gentiles ; yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beast's reign, this court is given to be trodden under foot ; for, as I said, outward show will avail nothing, when the beast comes to turn and toss up professors with his horns. Rev. xi. 12.

4. But as there was an outward, so there was an inner court, a court that stood nearer to the temple, and so to the true practical part of worship, than that outward court did.

5. This inner court is that which is called *the court of the priests*, because it was it, in which they boiled the trespass-offering, and in which they prepared the sin-offering for the people.

6. This court therefore was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward court, stood the great brazen altar, which was a type of Christ, by whom alone true worshippers make their approach with acceptance unto God. Also here stood the great brazen scaffold, on which the king kneeled when he prayed for the people, a type of Christ's prayers for his when he was in the world. 2 Chron. vi ; John xiii. 17.

7. Wherefore this court was a type of practical worship, and so of our praying, hearing, and eating, before God. There belonged to this court several gates, an east, a south, and a north gate ; and when the people of the land went into this



court to worship, they were not to go out at the gate by which they came in, but out of the gate over against it, to show that true Christians should persevere right on, and not turn back, whatever they meet with in the way. "He that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth in by the way of the north gate, he shall not return by the way of the gate whereby he came in, but shall go forth over against it."

8. These courts were places of great delight to the Jews, as both feigned and sincere profession is to those that practise therein. Wherefore, when the Jews did enter into these, they did use to do it with praise and pipe; as do both hypocrites and sincere ones. So then when a man shall tread in both these courts, and shall turn what he seems to be, into what he should be in reality; then, and not till then, he treads them as he should; for then he makes the outward court, and his treading there, but a passage to that which is more inward and sincere. But he that stays in the outward one, is but such an one as pleases not God, for that he wants the practice of what he professes with his mouth.

#### XI. *Of the great brazen altar that stood in the inner court of the Temple.*

IN the inner court stood the great brazen altar which Solomon made. This is evident; for that when he kneeled upon the scaffold to pray, he kneeled before this altar. See Exod. xl. 6—29.

2. This altar seems to be placed about the middle of this court, over against the porch of the house: and between it and the temple was the place where Zechariah was slain. This altar was called *the altar of burnt-offering*, and, therefore, it was a type of Christ in his dignity. For Christ's body was our true burnt offering, of which the bodies of the sacrificed beasts were a type: now that altar upon which his body was offered, was his divinity, or godhead; for that, and that only, could bear up that offering in the whole of its sufferings; and that therefore, and that only, was to receive the fat, the glory. Hence it is said, "He through the eternal Spirit offered himself without spot to God."

3. For Christ is priest, and sacrifice, and altar, and all. And as a priest he offered, as a sacrifice he suffered, and as God he supported his humanity, in that suffering of all the pains it underwent. Gal. i. 4; chap. ii. 20; 1 Pet. iii. 18; Heb. ix. 14.

4. It was then Christ's godhead, not the tree, that was the altar of burnt offering, or that by which Christ offered himself an offering and a sacrifice to God for a sweet smelling savour.

5. That it was not the tree, is evident, for that could not sanctify the gift, to wit, his body; but Christ affirmeth, *that the altar sanctifieth the gift*: and by so saying, he affirmeth, that the altar on which he offered his offering, was greater than the offering itself. Matt. xxiii. 19.

Now the body of Christ was the gift; for so he saith, *I give my flesh for the life of the world*.

But now, what thing is that which is greater than his body, save the altar, his divinity, on which it was offered? The tree then was not the altar which sanctified this gift, to make it of virtue enough to make reconciliation for iniquity. John vi. 15.

Now, since this altar of burnt offering was thus placed in the inner court, it teaches us several things:

First, That those that come only into the outward court; or, rest in a bare appearance of Christianity, do not, by so doing, come to Jesus Christ; for this altar stands not there. Hence John takes notice only of the temple and this altar, and them that worship therein, and leaves out the outward court, and so them that come no further. Rev. xi. 1, 2.

Secondly, This teaches us also, that we are to enter into that temple of God by blood. The altar, this altar of burnt offering, stood as men went into the temple; they must go by it; yea, there they must leave their offering, and so go in and worship, even as a token that they came thither by sacrifice and by blood.

Thirdly, Upon this altar Solomon at the dedication of the temple offered thousands, both of oxen and of sheep, to signify surely the abundant worth and richness that would be in the blood of Christ to save, when it should be shed for us. *For* his blood is spoken of with an *how much more*. "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God!"

Let us then not dare to stop, or stay in the outward court, for there is not this altar. Nor let us dare, when we come into this court, to be careless whether we look to this altar or no. For it is by blood we must enter; for without shedding of blood is no remission. Let us always then, when we come

hither, wash our hands in innocency, and so compass this holy altar : for that by Christ, who is the altar indeed, we are reconciled to God. This is looking unto Jesus ; this coming to God by him, of whom this altar and the sacrifice thereon was a type.

## XII. *Of the Pillars that were before the porch of the Temple.*

THERE were divers pillars belonging to the temple, but in this place we are confined to speak of only two ; namely, those which stood before the temple.

These pillars stood before the porch, or entrance into the temple, looking towards the altar, the court, and them that were the worshippers there : also they were a grace and a beauty to the front of the house.

1. These pillars stood one on the right hand, and the other on the left, at the door of the porch of the temple, and they had names given them (you may be sure) to signify something. The name of that on the right hand was called *Jachin* ; (God shall establish ;) and the name of that on the left hand was *Boaz* ; (in it is strength.) 1. Kings, vii. 21. 2 Chron. iii. 17.

2. These two pillars were types of Christ's apostles, of the apostles of circumcision, and of the uncircumcision. Therefore the apostle Paul also calleth them pillars, Gal. ii. and saith, that the pillar on the right hand was a type of himself, and his companions, who were to go to the uncircumcised, and teach the Gentiles the way of life. When James, Cephas, and John saith, "Ye who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision."

So then, these two pillars were types of these two orders of the apostles in this their divers service for God.

3. And that Paul and Barnabas were signified by those on the right hand, to wit, to be the apostles of the Gentiles, he sheweth again where he saith, "I am the minister of Christ to the Gentiles, ministering the grace of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

4. And since the name of this pillar was *Jachin*, (God shall establish,) as it sheweth that opposition shall attend it ; so also, that God would bless his word preached by them to the Gentiles, to the conversion of numbers of them, maugre all the opposition of the enemy.

5. This is further implied, for that they were made of brass ; as he saith of the prophet, I have made thee a fenced brazen



wall, an iron pillar ; and their fighting against thee shall nothing at all prevail. Wherefore Paul says of himself, I am set for the defence of the gospel, that the truth thereof might continue with you. Phil. i. 17. Gal. ii. 5.

*XIII. Of the height of these pillars that thus stood before the porch of the door of the Temple.*

THE pillars were eighteen cubits high a-piece, and that is as high, yea, as high again as the highest giant that ever we read of in the world ; for the highest of which we read was but six cubits and a span.

True, the bedstead of Og was nine cubits long, but I trow the giant himself was shorter. Deut. iii. 11. 2 Chron. iii. 15. But put the longest to the longest, and set the one upon the shoulders of the other, and yet each pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants ; and though they boast, as if they were higher than Anak, yet these pillars are higher than they.

These pillars are the highest ; you may equal them ; and an inch above is worth an ell below. The height, therefore, of these pillars is, to show us what high dignity God did put upon those of his saints, whom he did call to be apostles of the Lamb : for their office and call thereto is the highest in the church of God. These men, I say, were made thus high by their being cast in such a mould. Of that which added yet further to their height, we will speak anon : we only speak now of the high call, by which they, and only they, were made capable of apostolical authority. The apostles were sent immediately, their call was extraordinary, their office was universal ; they had alike power in all churches, and their doctrine was infallible.

And what can our pretended giants do, or say, in comparison of these ? The truth is, all other men to these are dwarfs, are low, dark, weak, and beneath them, not only as to call and office, but also as to gifts and grace. This sentence, Paul an apostle of Jesus Christ, drowneth all. What now are all other titles of grandeur and greatness, when compared with this one sentence.

True, the men were but mean in themselves ; for what is Paul or Apollos, or what was James or John ? Yet, by their call to that office, they were made highest of all in the church. Christ did raise them eighteen cubits high, not in conceit, for so there are many higher than they, but in office, and calling, and divine authority.

And observe it, these stand at the door, at the entering into the temple of God, at which they enter that go in thither to worship God, to show that all right worship, and that which will be acceptable to God, is by, or according to their doctrine.

#### XIV. *Of the Chapiters of the pillars of the Temple.*

THERE were also two chapiters made for the pillars of the temple; for each, one; and they were five cubits high a-piece. These were for the adorning of the pillars, and therefore, were types and shadows of that abundance of grace which God did put upon the apostles after the resurrection of our Lord.—Wherefore, as he saith here, the chapiters were upon the pillars; so it saith, that great grace was upon all the apostles. Acts iv. 33.

These chapiters had belonging to them a bowl, made pumil-fashion, and it was placed upon the head of them, perhaps to signify their aptness to receive, and largeness to contain of the dew of heaven, that shadow of the doctrine of the gospel, which doctrine the apostles, as the chief, were to receive and hold forth to the world for their conversion. Hence, as the bowls were capable to receive the dew of heaven, these are said to receive grace, an apostleship for obedience to the faith among all nations, for his name.

There was also upon these chapiters a net-work, or nets like unto chequer-work, which still added to their lustre. These nets were they which showed for what intent the apostolical office was ordained; namely, that by their preaching they might bring many souls to God. And hence Christ calls them fishermen saying, *Ye shall catch men.*

The world is compared to a sea, men to fishes, and the gospel to a net. As therefore men catch fish with a net, so the apostles caught men by their word, which word, as I told you, to me is signified by this net-work, upon the top of these pillars. See therefore the mystery of God in these things.

#### XV. *Of the Pomegranates adjoined to these Nets on the Chapiters.*

THERE were also joined to these nets upon the top of the pillars, pomegranates in abundance, four hundred for the net-work. Pomegranates, you know, are beautiful to look on, pleasant to the palate, comfortable to the stomach, and cheering by their juice. There were to be two rows of these pome-

granates for one net-work, and so two rows of them for the other.

And this was to show that the net of the gospel is not an empty thing; but is sufficiently baited with such varieties as are apt to allure the world to be caught by them. The law is but a sound of words, but the gospel is not so; that is baited with pomegranates; with variety of excellent things. Hence it is called *the gospel of the kingdom*, and *the gospel of the grace of God*, because it is, as it were, baited with grace and glory, that sinners may be allured, and may be taken with it to their eternal salvation. Matt. xxiv. 14. Acts xx. 24.

Grace and glory, grace and glory! these are the pomegranates with which the word of the gospel is baited, that sinners may be taken and saved thereby. The argument of old was, milk and honey, that was, I say, the alluring bait, with which Moses drew six-hundred thousand out of Egypt, into the wilderness of old. Exod. iii. 8. But behold we have pomegranates, two rows of pomegranates; grace and a kingdom, as the bait of the holy gospel; no wonder then, if when men of skill did cast this net into the sea, such numbers of fish have been caught even by one sermon. Acts. ii. They baited their nets with taking things, things to the eye and taste.

Nets are truly instruments of death, but the net of the gospel doth catch to draw from death; wherefore this net is contrary, life and immortality is brought to light through this. No marvel then, if men are so glad, and that for gladness they leap like fishes in a net, when they see themselves caught in this drag of the holy gospel of the Son of God. They are caught from death and hell, caught to live with God in glory.

#### XVI. *Of the Chains that were upon these Pillars that stood before the Temple.*

As there were nets to catch, and pomegranates to bait, so there were chains belonging to these chapters on these pillars. And he made chains, as in the oracle, and put them upon the head of the chapters. 2 Chron. iii. 16.

But what were these chains a type of? I answer, they were (perhaps) a type of those bonds which attend the gospel, by which souls are taken, and tied fast to the horns of the altar. Gospel grace, and gospel obligations, are ties and binding things: they can hold those that are entangled by the word. Love is strong as death, bands of love, and the cords of a man, and chains take hold on them that are taken by the gospel. Hos. 11. Song viii. 6.



But this strength to bind lieth not in outward force, but in a sweet constraint, by virtue of the displays of undeserved love. *The love of Christ constraineth us.* Wherefore as you find the nets, so the chains had pomegranates on them. *And he made an hundred pomegranates, and put them upon the chains.* The chains then had baits, as well as the nets, to show that the bands of the gospel are irresistible goodnesses; such with which men love to be bound, and such as they pray they may hold fast by. He binds his foal to the vine, his saint unto his Saviour. Gen. xlix. 11.

By these chains there is therefore showed what strength there is in gospel charms, if once the adder doth but hear them: never man yet was able to resist them that well did know the meaning of them: they are mighty to make poor men obedient, and that in word and deed.

These chains were such as were in the oracle, to show that gospel bonds are strong as the joys of heaven, and as the glories there, can make them chains as in the oracle, as in the most holy place. It is heaven that binds sinners on earth, to the faith and hope of the gospel of Christ.

XVII. *Of the Lily-work which was upon the Chapters, that were upon these Pillars of the Temple.*

THESE pillars were also adorned with lily-work, as well as with pomegranates and chains. "Chapters also which were upon the top of the pillars were of lily-work: so was the work of the pillars finished."

This lily-work is here put in on purpose, even to show us how far off those that were to be the true apostles of the Lamb should be from seeking carnal things, or of making their preaching a stalking-horse to worldly greatness, and that preferment. There was lily-work upon them; that is, they lived upon the bounty and care of God, and was content with that glory which he had put upon them. "The lilies," saith Christ, "they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these."

Thus, therefore, these pillars show, that as the apostles should be fitted and qualified for their work, they should be also from cares and worldly cumber; they should be content with God's providing for them, even as the goodly lilies are. And as thus prepared, they were set in the front of the house, for all ministers to see and learn, and take examples of them how to behave themselves as to this world, in the performing of their office.

And that which gives us further light in this is, that the lily-work is said, by divine institution, to be placed *over against the belly*, the belly of the pillars, a type of ours. 1 Kings vii. 20.

The belly is a craving thing; and these things, saith the text, were placed over against the belly, to teach that they should not humor, but put check unto the desires and cravings of the belly; or to show that they need not do it, for that he that calls to his work will himself provide for the belly. It is said of the church, that *her belly is as a heap of wheat set about with lilies*, to show that she should, without covetousness, have sufficient, if she would cast all her care upon God, her great provider. This the apostles did, and this is their glory to this day.

*So was the work of the pillars finished.* To live lily-lives it seems is the glory of an apostle, and the completing of their office and service for God. But this is directly opposite to the belly, over against the belly, and this makes it the harder work. But yet so living is the way to make all that is done sweet-scented, to those that be under this care. Covetousness makes a minister smell frowish, and look more like a greedy dog, than an apostle of Jesus Christ. Judas had none of this lily-work; so his name stinks to this day. "He that grows like the lily shall cast forth his scent like Lebanon, his branches shall spread and his beauty shall be as the olive-tree, and his smell as Lebanon."

Thus lived Christ, first; and thus the apostles, next; nor can any other, as to this, live like, or be compared to them. They coveted no man's silver or gold, or apparel. They lived like lilies in the world, and did send forth their scent as Lebanon.

Thus you see of whom these pillars were a shadow, and what their height, their chapters, their bowls, their nets, their chains, their pomegranates, and their lily-work did signify, and how all was most sweetly answered in the antitype.—These were men of the first rate, the apostles, I mean, were such.

### XVIII. *Of the fashion of the Temple.*

OF the length and breadth of the temple I shall say nothing: but as to the height thereof, there methinks I see something. The temple was higher than the pillars, and so is the church than her officers; I say, consider them singly as officers, though inferior as to gifts and office; for, as I said be-

fore of ministers in general, so now I say the same of the apostles, though as to office they were the highest, yet the temple is above them. Gifts and office make no men sons of God; as so, they are but servants of the highest form. It is the church, as such, that is the lady, a queen, the bride, the Lamb's wife; and prophets, apostles, and ministers, &c., are but servants, stewards, laborers, for her good.

As therefore the lady is above the servant, the queen above the steward, or the wife above all her husband's officers, so is the church, as such, above these officers. The temple was higher than the pillars.

2. Again, as the temple was highest, so it enlarged itself still upward; for as it ascended in height, so it still was wider and wider; even from the lowest chambers to the top.

The first chambers were but five cubits broad, the middle ones were six, but the highest were seven cubits. 1 Kings vi. 5. 6. The temple therefore was round above, some cubits wider than it was below; "for there was an enlarging and an ascending about still upward to the side chambers, for the winding about was still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest, by the midst.

And this was to show us, that God's true gospel temple, which is his church, should have its enlargedness of heart still upward, or most for spiritual and eternal things; wherefore he saith, *Thy heart shall fear and be enlarged*: that is, be most affected with things above, *where Christ sitteth at the right hand of God*. Indeed, it is the nature of grace to enlarge itself still upward, and to make the heart widest for the things that are above.

The temple, therefore, was narrowest downwards, to show that a little of earth, or this world, should serve the church of God. And having food and raiment, let us be therewith content.

But now, upwards, and as to heavenly things we are commanded to be covetous as to them, and after them to enlarge ourselves, both by the fashion of the temple, as well as by express words.

Since then the temple was widest upward, let us imitate it, and have our conversation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans, be most for things above. Let us open our mouths, as the ground that is chapt doth for the latter rain, for the things that are eternal. Job. xxix. 23; Psa. lxxxi. 10.



Observe again, that the lowest parts of the temple were the narrowest parts of the temple ; so those in the church who are nearest, or most concerned with earth, are the most narrow-spirited as to the things of God. But now let even such a one be taken up higher, to above, to the uppermost parts of the temple, and there he will be enlarged, and have his heart stretched out. For the temple you see was widest upwards ; the higher the more it is enlarged. Paul being once caught up into paradise, could not but be there enlarged. 2 Cor. xii.

One may say of the fashion of the temple, as some say of a lively picture, it speaks. I say, its form and fashion speaks, it says to all saints, to all the churches of Christ, Open your hearts for heaven, be ye enlarged upwards.

I read not in Scripture of any house but this, that was thus enlarged upwards ; nor is there any where, save only in the church of God, that which doth answer this similitude.

All other are widest downward, and have the largest heart for earthly things : the church only is widest upwards, and has its greatest enlargements towards heaven.

### XIX. *Of the outward glory of the Temple.*

I DO also think, that as to this, there was a great expression in it : I mean, a voice of God, a voice that teacheth the New Testament church to carry even conviction in her outward usages that I say might give conviction to the world. And besides this of its enlarging upwards, there was such an outward beauty and glory put upon it, as was alluring to beholders, the stones were curiously carved, and excellently joined together ; its outward show was white and glittering, to the dazzling of the eyes of the beholders ; yea, the disciples themselves were taken with it, it was so admirable to behold. Hence it is said, they came to Christ, to show him the building of the temple : *Master, said they, see what manner of stones, and what buildings are here.* And hence it is said, that kings, and the mighty of the earth, were taken with the glory of it : *Because of thy temple at Jerusalem, shall kings bring presents unto thee ;* as it is, Psa. lxxviii. 29, 31.

Kings, Gentile kings, they shall be so taken with the sight of the outward glory of it ; for they were not suffered to go into it ; no uncircumcised were admitted in thither. It was, therefore, with the outward glory of it with which the beholders were thus taken.

Her enlarging upward, as that was to show us what the inward affections of Christians should be, Col. iii. 1, 2, 3, so her

curious outward adorning and beauty was a figure of the beauteous and holy conversation of the godly. And it is brave, when the world are made to say of the lives and conversation of the saints, as they were made to say of the stones and outward building of the temple, Behold, what Christians, and what goodly conversations are here! I say it is brave when our light so shines before men, that they seeing our good works, shall be forced to glorify our Father which is in heaven. Matt. v. 16.

Hence this is called our adorning wherewith we adorn the gospel, and that by which we beautify it. Tit. ii. 10.

This, I say, is taking to beholders, as was this goodly outside of the temple. And without this, what is to be seen in the church of God? Her inside cannot be seen by the world, but her outside may. Now, her outside is very homely, and without all beauty, save that of the holy life; this only is her visible goodness. This puts to silence the ignorance of foolish men. This allures others to fall in love with their own salvation, and makes them fall in with Christ against the devil and his kingdom.

### XX. *Of the Porch of the Temple.*

WE come next to the porch of the temple that is commonly called Solomon's.

1. This porch was in the front of the house, and so became the common way into the temple. 1 Kings, vi. 3; 2 Chron. iii. 4.

2. This porch, therefore, was the place of reception in common for all, whether Jews or religious proselytes, who came to Jerusalem to worship.

3. This porch had a door, or gate, belonging to it, but such as was seldom shut, except in declining times, or when men put themselves into a rage against those better than themselves.

4. This gate of this porch was called *Beautiful*, even the beautiful gate of the temple, and was that at which the lame man lay, to beg for an alms of them that went in thither to worship. Acts, iii. 1, 2, 10.

Now then, since this porch was the common place of reception for all worshippers, and the place also where they laid the beggars, it looks as if it were to be a type of the church's bosom for charity. Here the proselytes were entertained, here the beggars were relieved, and received alms. These gates were seldom shut; and the houses of Christian

compassion should be always open. This, therefore, beautified this gate, as charity beautifies any of the churches. Largeness of heart, and tender compassion at the church door, is excellent; it is the bond of perfectness. 1 Cor. xii. and xiii.

The church porch to this day is a place for beggars, and perhaps this practice at first was borrowed from the beggars lying at the temple gate. This porch was large, and so should the charity of the churches be. It was for length the breadth of the temple, and of the same size with the holiest of all.

The first night be to teach us in charity we should not be niggardly, according to the breadth of our ability, we should extend it to all the house: and that in our so doing, the very emblem of heaven is upon us, of which the holiest was a figure; as therefore we have opportunity, let us do good to all, &c.

It is a fine ornament to a true church, to have a large church porch, or a wide bosom, for the reception of all that come thither to worship. This was commanded to the Jews, and their glory shone when they did accordingly: "And it shall come to pass, in what place the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

This porch was, as I said, not only, for length, the breadth of the temple, and so the length and breadth of the holiest; but it was, if I mistake not, for height far higher than them both; for the holy place was but thirty cubits high, and the most holy but twenty; but the porch was in height an hundred and twenty cubits. This beautiful porch, therefore, was four times as high as the temple itself.

One excellent ornament, therefore, of this temple was, for that it had a porch so high, that is, so famous for height; so high as to be seen afar off. Charity, if it be rich, runs up from the church like a steeple, and will be seen afar off; I say, if it be rich, large, and abounds. Christ's charity was blazed abroad; it was so high no man could hide it: and the charity of the churches will be seen from church to church, yea, and will be spoken of to their commendations in every place, if it be warm, fervent, and high. Mark. vii. 36.

### XXI. *Of the ornaments of the porch of the Temple.*

THERE were three things belonging to the porch, besides its height, that was an ornament unto it.

1. It was overlaid within with gold.
2. It had the pillars adjoined unto it.
3. It was the inlet into the Temple.



First, it was overlaid with gold. Gold oftentimes was a type of grace, and particularly of the grace of love. That in Solomon's chariot called *gold*, is yet again mentioned by the name *love*, Song, iii, 9, 10. As it is in the church, the grace of love is as gold. It is the greatest, the richest of graces, and that which abides for ever. Hence they that show much love to saints are said to be rich, 1 Tim. vi. 17, 18, 19. And hence charity is called a treasure, a treasure in the heavens, Luke xii. 33, 34. Love is a golden grace; let then the churches, as the porch of the Temple was, be inlaid with love, as gold.

Secondly, it had the pillars adjoining to it, the which, besides their stateliness, seem to be there typically to teach example. For there was seen, by the space of four cubits, their lily-work in the porch, 1 Kings, vii. 19.

Of their lily-work I spake before. Now that they were so placed that they might be seen in the porch of the house, it seems to be for example, to teach the church, that she should live without worldly care, as did the apostles, the first planters of the church. And let ministers do this, they are now the pillars of the churches, and they stand before the church of the house; let them also show their lily-work to the house, that the church may learn of them to be without carefulness as to worldly things, and also to be rich in love and charity towards the brethren.

A covetous minister is a base thing, a pillar more symbolizing Lot's wife, than an holy apostle of Jesus Christ; let them, since they stand at the door, and since the eyes of all in the porch are upon them, be patterns and examples of good works, 1 Tim. vi. 10, 11, 12; Tit. ii. 7.

Thirdly, another ornament unto this porch was, that it was an inlet into the Temple. Charity is it which receiveth orphans, that receiveth the poor and afflicted into the church. Worldly love, or that which is carnal, shuts up bowels, yea, and the church-doors too, against the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches, let your ministers be beautified with your love that they may beautify you with their love, and also be an ornament unto you, and to that gospel they minister to you, for Jesus Christ's sake.

XXII. *Of the ascent by which they went up into the porch of the Temple.*

1. THIS porch also had certain steps, by which they went up into the house of the Lord. I know not directly the number of them; though Ezekiel speaks something about it. Ezek. xl. 38, 49. Hence when men went to worship into the temple, they were said to go up in the house of the Lord. Isa. xxxviii. 22.

These steps, which were the ascent to the temple, were so curiously set, and also finely wrought, that they were amazing to behold. Wherefore, when the Queen of Sheba, who came to prove Solomon's wisdom, saw the house which he had built, and his ascent by which he went up into the house of the Lord, she had no more spirit in her. She was by that sight quite drowned, and overcome. 1 Kings, x. 4, 5.

2. These steps, whether cedar, gold, or stone, yet that which added to their adornment, was the wonderment of a queen. And whatever they were made of, to be sure they were a shadow of those steps which we should take to, and in, the house of God. Steps of God. Psal. lxxxv. 13. Steps ordered by him. Psal. xxxvii. 22. Steps ordered in his word. Psal. cxix. 133. Steps of faith. Rom. iv. 12. Steps of the Spirit. 1 Cor. xii. 18. Steps of truth. 3 John, 4. Steps washed with butter. Job. xxix. 6. Steps taken before, or in the presence of God. Steps butted and bounded by a divine rule. These are steps indeed.

3. There are, therefore, no such steps as these to be found any where in the world. A step to honor, a step to riches, a step to worldly glory, these are every where; but what are these to the steps by which men do ascend or go up to the house of the Lord.

He then that entereth into the house of the Lord is an ascending man; as it is said of Moses, he went up into the mount of God. It is ascending to go into the house of God. The world believe not this; they think it is going downward to go up to the house of God: but they are in a horrible mistake.

The steps then by which men went up into the temple, are, and ought to be, opposed to those which men take to their lusts and empty glories. Hence such steps are said, not only to decline from God, but to take hold of the path to death and hell.

The steps then by which men went up to the house of the Lord, were significative of those steps which men take, when they go to God, to heaven, and glory; for these steps were the way to God, to God in his holy temple.

But how few are there, that, as the queen of the South, are taken with these goodly steps! Do not most rather seek to push away our feet from taking hold of the path of life, or else lay snares for us in the way? But, all these notwithstanding, the Lord guide us in the way of his steps: they are goodly steps, they are the best.

### XXIII. *Of the gates of the porch of the Temple.*

1. THE porch, at which was an ascent to the temple, had a gate belonging to it. This gate according to the prophet Ezekiel, was six cubits wide. The leaves of this gate were double, one folding this way, and the other that. Ezek. xl. 48.

Now here some may object, and say, Since the way to God by these doors were so wide, why doth Christ say, the way and gate is narrow?

*Ans.* The straitness, the narrowness, must not be understood of the gate simply, but because of that cumber that some men carry with them, that pretend to be going to heaven. Six cubits! What is sixteen cubits to him who would enter in here with all the world on his back? The young man in the gospel, who made such a noise for heaven, might have gone in easy enough; for in six cubits breadth there is room: but, poor man, he was not for going in thither, unless he might carry in his houses upon his shoulder too, and so the gate was strait. Mark x. 17—23.

Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, must go in by himself, and not with his bundles of trash on his back; and if he will go in thus, he need not fear there is room. *The righteous nation that keepeth the truth, they shall enter in.*

2. They that enter at the gate of the inner court, must be clothed in fine linen; how then shall they go into the temple that carry the clogs of the dirt of this world at their heels? Thus saith the Lord, "No stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary."

3. The wideness therefore of this gate is for this cause here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.



4. Wherefore let such as would go in remember that here is room, even a gate to enter in at, six cubits wide. We have been all this while but on the outside of the temple, even in the courts of the house of the Lord, to see the beauty and glory that is there. The beauty hereof made men cry out, and say, "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, fainteth for the courts of the Lord;" and to say, "A day in thy courts is better than a thousand."

#### XXIV. *Of the pinnacles of the Temple.*

1. THERE was also several pinnacles belonging to the temple. These pinnacles stood on the top aloft in the air, and were sharp, and so difficult to stand upon: what men say of their number and length, I wave, and come directly to their signification.

2. I therefore take those pinnacles to be types of those lofty, airy notions, with which some men delight themselves, while they hover like birds above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this type, and anti-type, at once, when he set him on one of the pinnacles of the temple, and offered to thrust him upon a false confidence in God, by a false and unsound interpretation of a text. Matt. iv. 5, 6; Luke iv. 9, 10, 11.

3. You have some men, cannot be content to worship in the temple, but must be aloft; no place will serve them but pinnacles, pinnacles; that they may be speaking in and to the air, that they may be promoting their heady notions, instead of solid truth; not considering that now they are where the devil would have them be: they strut upon their points, their pinnacles; but let them look to it, there is difficult standing upon pinnacles; their neck, their soul, is in danger. We read, God is in his temple, not upon these pinnacles. Psal. xi. 4; Hab. ii. 20.

4. It is true, Christ was once upon one of these; but the devil set him there, with intent to dash him in pieces by a fall; and yet even then told him, if he would venture to tumble down, he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's temptations; consequently one of Satan's stratagems; nor went he thither of his own accord, for he knew that there was danger, he loved not to clamber pinnacles.

5. This should teach Christians to be low and little in their own eyes, and to forbear to intrude into airy and vain

speculations, and to take heed of being puffed up with a foul and empty mind.

### XXV. *Of the porters of the Temple.*

1. THERE were porters belonging to the temple. In David's time, their number was four thousand men. 1 Chron. xxiii. 5.

2. The porters were of the Levites, and their work was to watch at every gate of the house of the Lord; at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord.

3. The work of the porters, or rather the reason of their watching, was to look that none not duly qualified entered into the house of the Lord. *He set, saith the text, porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.*

4. The excellency of the porters lay in these three things, their watchfulness, diligence, and valor, to make resistance to those that as unfit would attempt to enter those courts, and the house of God.

5. These porters were types of our gospel ministers, as they are set to be watchmen in and over the church, and the holy things of God. Therefore, as Christ gives to every man in the church his work, *so he commands the porter to watch.* Isa. xxi. 11.

6. Sometimes every awakened Christian is said to be a porter, and such at Christ's first knock open unto him immediately. Luke xii. 36, 37, 38, 39.

7. The heart of a Christian is also sometimes called the porter; for that when the true Shepherd comes to it, to him this porter openeth also. John x. 3.

8. This last has the body for his watch-house; the eyes and ears for his portholes; the tongue therewith to cry, *Who comes there?* as also to call for aid, when any thing unclean shall attempt with force and violence to enter in to defile the house.

### XXVI. *Of the charge of the porters of the Temple more particularly.*

1. THE charge of the porters was, to keep their watch, in four square, even round about the temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son.

2. The porters had some of them, the charge of the treasure-chambers ; some of them had the charge of the ministering vessels, even to bring them in and out by tale ; also the opening and shutting of the gates of the house of the Lord, was a part of their calling and office.

1. I told you, the porters were types of our gospel ministers, as they were watchmen in and over the house of God ; and therefore in that they were thus to watch round about the temple, what is it but to show how diligent satan is, to see if he may get in somewhere, by some means, to defile the church of God. He goes round and round us, to see if he can find a hoghole for that purpose.

2. This also showeth, that the church itself, without its watchmen is a weak, feeble, and very helpless thing. What can the lady or mistress do to defend herself against thieves, and sturdy villains, if there be none but she at home ? It is said, when the Shepherd is smitten, the sheep will be scattered. What could the temple do without the watchmen.

3. Again, in that the porters had charge of the treasure-chambers, (as it is 1 Chron. ix. 26,) it is to intimate, that the treasures of the gospel are with the ministers of our God ; and that the church next to Christ, should seek them at the mouth. *We have this treasure in earthen vessels*, saith Paul, and they are stewards of the manifold mysteries of God.

4. These are God's true scribes, and bring out of their treasury things new and old ; or as he saith in another place, *At our gates*, that is, where our porters watch, *are all manner of pleasant fruit which I have laid up for thee, O my beloved*.

5. Farther, some of them had charge of the ministering vessels, and they were to bring them in and out by tale. 1 Chron. ix 18.

1. If by ministering vessels you understand gospel ordinances, then you see who has the charge of them, to wit, the watchmen and ministers of the word.

2. If by ministering vessels you mean the members of the church, for they are also ministering vessels, then you see who has the care of them, to wit, the pastor, the gospel ministers. Therefore, "obey them that have the rule over you, for they watch for your souls, as they that must give an account ; that they may do it with joy, and not with grief, for that is unprofitable to you."

3. The opening of the gates did also belong to the porters, to show that the power of the keys, to wit, of opening and shutting, of letting in and keeping out of the church, doth ministerially belong to these watchmen.



4. The conclusion is, then let the churches love their pastors, hear their pastors, be ruled by their pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and if need be, reproved, and rebuked by their pastors. And let the ministers not sleep, but be watchful, and look to the ordinances, to the souls of the saints, and the gates of the churches. Watchman, Watchman, watch.

## XXVII. *Of the doors of the Temple.*

Now we come to the gate of the temple; namely, to that which let out of the porch into the holy place.

1. These doors or gates were folding, and they opened by degrees. First, a quarter, and then a half, after that three quarters, and last of all, the whole. These doors also hanged upon hinges of gold, and upon posts made of the goodly olive tree. 1 Kings vi. 33, 34; Ezek. xli. 23, 24.

2. These doors did represent Christ, as he is the way to the Father, as also did the door of the tabernacle, at which the people were wont to stand, when they went to inquire of God. *Wherefore*, Christ saith, *I am the door*, (alluding to this,) *by me if any man enter he shall be saved, and shall go in and out, and find pasture.*

1. *I am the door.* The door into the court, the door into the porch, the door into the temple, the door into the holiest, the door to the Father. But now we are at the door of the temple.

2. And observe it, this door by Solomon was not measured as the door of the porch was: for though the door into the court, and the door into the porch were measured, to show that the right to ordinances, and the inlet into the church, is to be according to a prescript rule, yet this door was not measured to show that Christ, as he is the inlet to saving grace, is beyond all measure, and unsearchable. Hence his grace is called *unsearchable riches*, and that above all that we can ask or think, for that it passeth knowledge. Eph. iii. 8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may distinguish rule and duty from grace and pardoning mercy: for as I said, though Christ, as the door to outward privileges, is set forth by rule and measure; yet, as he is the door to grace and favor, never a creature, as yet, did see the length and breadth of him. Eph. iii. 17, 18, 19.

4. Therefore, I say, this gate was not measured; for what should a rule do here, where things are beyond all measure.

5. This gate being also to open by degrees, is of signification to us ; for it will be opening first by one fold, then by another, yet will never be set wide, wide open, until the day of judgment. For then, and not till then, will the whole of the matter be open. " For now we see through a glass darkly, but then face to face ; now we know but in part, but then shall we know even as we are known."

### XXVIII. *Of the leaves of this gate of the temple.*

THE leaves of this gate or door, as I told you before, were folding, and so, as was hinted, has something of signification in them. For by this means a man, especially a young disciple, may easily be mistaken ; thinking that the whole passage, when yet but a part was open, whereas three parts might yet be kept undiscovered to him. For these doors, as I said before, were never yet so wide open, I mean in the antitype ; never man yet saw all the riches and fulness which is in Christ. So that I say, a new comer, if he judged by present sight, especially if he saw but little, might easily be mistaken ; wherefore such, for the most part, are most horribly afraid that they shall never get in thereat.

How sayest thou, young comer, is not this the case with thy soul? So it seems to thee that thou art too big, being so great, so tun-bellied a sinner. But, O thou sinner, fear not, the doors are folding-doors, and may be opened wider, and wider again after that ; wherefore when thou comest to this gate, and imaginest there is not space enough for thee to enter, knock, and it shall be wider opened unto thee, and thou shalt be received. Luke xi. 9 ; John ix. 37. So then, whoever thou art that art come to the door, of which the temple door was a type, trust not to thy first conception of things, but believe there is grace abundant : thou knowest not yet what Christ can do, the doors are folding doors : he can do exceeding abundantly above all that we can ask or think. Eph. iii. 20.

The hinges on which these doors do hang, were, as I told you, gold ; to signify that they both turned upon motives, and motions of love, and also that the openings thereof were rich. Golden hinges the gate to God doth turn upon.

The posts upon which these doors did hang were of the olive tree that fat and oily tree, to show that they do never open with lothness or sluggishness, as doors do whose hinges wanteth oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read, that he that

dwells in this house gives freely, loves freely, and doth us good with all his heart. Yea, saith he, *I will rejoice over them to do them good and I will plant them in this land assuredly with my whole heart, and with my whole soul.*

Wherefore the oil of grace, signified by this oily tree, or these olive posts, on which these doors do hang, causes that they open glibly, or frankly to the soul.

### XXIX. *What the doors of the Temple were made of.*

1. THE doors of the temple were made of fir, that is so sweet scented, and pleasant to the smell.

2. Mankind is also often compared to the fir tree, as Isa. xli. 19.

3. Now since the doors of the temple were made of the same, doth it not show, that the way into God's house, and into his favor, is by the same nature which they are of, that thither enter, even through the vail *his flesh*? Heb. x. For this door, I mean the antitype, doth even say of himself, *I am as a green fir tree, from me is thy fruit found.*

4. This fir tree is Christ, Christ as man, and so as the way to the Father. The doors of the temple are also as you see here, made of the fir tree: even of that tree which was a type of the humanity of Jesus Christ.

5. The fir tree is also the house of the stork, that unclean bird, even as Christ is the harbor and shelter for sinners. As for the stork, saith the text, the fir tree is her house; and Christ saith to the sinners, that see their want of shelter, *Come unto me, and I will give you rest.* He is a refuge for the oppressed, a refuge in time of trouble.

He is, as the doors of fir of the temple, the inlet to God's house, to God's presence, and to a partaking of his glory. Thus God did of old by similitudes teach his people his way.

### XXX. *How the doors of the Temple were adorned.*

AND Solomon carved upon the doors cherubims, palm trees, and open flowers, and overlaid them all with gold. 1 Kings, vi. 35; Ezek. xli. 15.

He carved cherubims thereon. These cherubims were figures or types of angels, and forasmuch as they were carved here upon the door, it was to show,

First, What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting-servants at the door of their Lord's house.



Secondly, It may be also to show how much pleased they are to be where they may see sinners come to God. For there is joy in the presence of the angels of God, over one sinner that repenteth, and comes to God by Christ for mercy. Luke xv. 10.

Thirdly, They may be also placed here to behold with what reverence or irreverence, those that come hither to worship, do behave themselves. Hence Solomon cautions those that come to God's house to worship, that they take heed to their feet, because of the angels. Paul also says, women must take heed that they behave themselves in the church as they should, and that because of the angels.

Fourthly, They may also be carved upon the temple door, to show us how ready they are, so soon as any poor creature comes to Christ for life, to take the care and charge of its conduct through this miserable world. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Fifthly, They may also be carved here, to show that they are ready, at Christ's command, to take vengeance for him upon those that despise his people, and hate his person. Hence he bids the world take heed what they do to his little ones, for their angels behold the face of their Father which is in heaven, and are ready at the door to run at his bidding. Matt xviii. 10.

Sixthly, or lastly, They may be carved upon these doors, to show that Christ Jesus is the very supporter and upholder of angels, as well as the Saviour of sinful man : for as he is before all things, so by him all things consist ; angels stand by Christ, men are saved by Christ, and therefore the very cherubims themselves were carved upon these doors, to show they are upheld, and subsist by him.

Secondly, Again, as the cherubims are carved here, so there were palm trees carved here also. The palm tree is upright, it twisteth not itself awry. Jer. x. 5.

1. Apply this to Christ, and then it shows us the uprightness of his heart, word, and ways, with sinners. *Good and upright is the Lord, therefore will he teach sinners in the way,* in at the door to life.

2. The palm, or palm tree, is also a token of victory, and as placed here, it betokeneth the conquest that Christ, the door, should get over sin, death, the devil, and hell, for us. Rom. vii. 24.

3. If we apply the palm tree to the church, as we may, for she is also compared thereto, Song. vii. 8, 9, 10, then the palm

tree may be carved here, to show, that none but such as are upright of heart and life, shall dwell in the presence of God. *The hypocrite, says Job, shall not come before him. The upright, says David, shall dwell in thy presence.*

They are they that are clothed in white robes, which signifies uprightness of life, that stand before the Lamb, with palms in their hands. Rev. vii. 9.

Thirdly, There were also carved upon these doors open flowers; and that to teach us, that here is the sweet scent, and fragrant smell; and that the coming soul will find it so in Christ, this door: *I am, saith he, the rose of Sharon, and the lily of the vallies.* And again, *His cheeks are as beds of spices and several flowers, his lips are like lilies and drop sweet-smelling myrrh.*

Open flowers. Open flowers are the sweetest, because full grown, and because, as such, they yield their fragrancy most freely. Wherefore, when he saith, upon the doors are open flowers, he setteth Christ Jesus forth in his good savors, as high as by such similitudes he could; and that both in name and office; for open flowers lay, by their thus opening themselves before us, all their beauty also most plainly before our faces. There are varieties of beauty in open flowers, the which they also commend to all observers. Now, upon these doors, you see, are open flowers, flowers ripe, and spread before us, to show that his name and offices are savory to them that by him do enter his house to God his Father. Song i. 1, 2, 3, 4.

*All these were overlaid with fine gold.* Gold is most rich of all metals; and here it is said, the doors, the cherubims, the palm trees, and open flowers, were overlaid therewith. And this shows, that as these things are rich in themselves, even so they should be to us.

We have a golden door to go to God by, and golden angels to conduct us through the world: we have golden palm trees, as tokens of our victory, and golden flowers to smell on all the way to heaven.

### XXXI. Of the wall of the Temple.

THE wall of the temple was *ceiled with fir, which he overlaid with fine gold; and set thereon palm trees, and chains.*

The walls were as the body of the house unto which Christ alluded, when he said, *Destroy this temple, and in three days I will raise it up.*

Hence to be, and worship in the temple, was a type of being in Christ, and worshipping God by him. For Christ, as was said, is the great temple of God, in the which all the elect meet, and in whom they do service to and for his Father.

Hence again, the true worshippers are said to be in him, to speak in him, to walk in him, to obey in him. 2 Cor. ii. 14; chap. xii. 19; Col. ii. 6. For as of old, all true worship was to be found at the temple, so now it is only found with Christ, and with them that are in him. The promise of old was made to them that worshipped within these walls. "I will give," saith he, "to them in my house, and within my walls, (to them that worship there in truth,) a place, and a name, better than that of sons and daughters."

But now in New Testament times, "all the promises in him are yea, and in him amen to the glory of God by us."

This is yet further hinted to us, in that it is said, these walls are ceiled with fir; which, as was showed before, was a figure of the humanity of Jesus Christ.

A wall is for defence, and so is the humanity of Jesus Christ. It is, was, and will be, our defence for ever. For it was that which underwent, and overcame the curse of the law, and that in which our everlasting righteousness is found. Had he not in that interposed, we had perished forever. Hence we are said to be reconciled to God in the body of his flesh through death.

Now, this wall was overlaid with fine gold. Gold here is a figure of the righteousness of Christ by which we are justified in the sight of God. Therefore you read, that his church, as justified, is said to stand at his right hand in cloth of gold. *Upon thy right hand did stand the queen in gold of Ophir.* And again, *Her clothing is of wrought gold.* This the wall was overlaid with, this the body of Christ was filled with. Men, while in the temple, were clothed with gold, even with the gold of the temple: and men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this consideration doth yet more illustrate the matter.

In that the palm trees were set on this wall, it may be to show, that the elect are fixed in Jesus, and so shall abide for ever.

Chains were also carved on these walls, yea, and they were golden chains: there were chains on the pillars, and now also we find chains upon the walls. Phil. i. 12, 13.

1. Chain were used to hold captives, and such Paul did wear at Rome, but he called them *his bonds in Christ.*



2. Chains sometimes signify great afflictions, which God lays on us for our sins. Psalm cvii. 9, 10, 11.

3. Chains also may be more mystically understood, as of those obligations which the love of God lays upon us, to do and suffer for him. Acts xx. 22.

4. Chains do sometimes signify beautiful and comely ornaments: *Thy neck*, saith Christ to his spouse, *is comely with chains of gold*. And again, *I put bracelets upon thy hands, a chain about thy neck*. Song i. 10.

5. Chains also do sometimes denote greatness and honor, such as Daniel had, when the king made him the third ruler in the kingdom. Dan. v. 7. 16. 29.

Now all these are temple-chains, and are put upon us for good, some to prevent our ruin, some to dispose our minds the better, and some to dignify and make us noble. Temple-chains are brave chains. None but temple-worshippers must wear temple-chains.

### XXXII. *Of the garnishing the Temple with precious stones.*

"And he garnished the house with precious stones for beauty." 2 Chron. iii. 6, 7.

1. This is another ornament to the temple of the Lord: wherefore, as he saith, it was garnished with them, he saith, it was garnished with them for beauty. The line saith garnished, the margin saith covered.

2. Wherefore, I think, they were fixed as stars, or as the stars in the firmament, so they were set in the ceiling of the house, as in the heaven of the holy temple.

3. And thus fixed, they do the more aptly tell us of what they are a figure; namely, of the ministerial gifts, and officers in the church. For ministers, as to their gifts and office, are called stars of God, and are said to be in the hand of Christ. Rev. i. 20.

4. Wherefore, as the stars glitter and twinkle in the firmament of heaven, so do true ministers in the firmament of his church.

5. So that it is said again, these gifts come down from above, as signifying, they distil their dew from above. And hence, again, the ministers are said to be set over us in the Lord, as placed in the firmament of his heaven, to give a light upon his earth. "There is gold, and a multitude of rubies, but the lips of knowledge are a precious Jewel."

Verily it is enough to make a man in his house look always upward; since the ceiling above head doth thus glitter with precious stones.

Precious stones, all manner of precious stones; stones of all colors; "For there are divers gifts, differences of administrations, and diversities of operations; but it is the same God which worketh all in all."

Thus had the ceiling of this house a pearl here, and there a diamond; here a jasper, and there a sapphire; here a sardius, and there a jacinth; here a sardonius, and there an amethyst. "For to one is given by the Spirit, the word of wisdom, to another the word of knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophecy: to another the discerning of spirits, to another divers kinds of tongues."

He also overlaid the house, beams, posts, walls, doors, &c. and all with gold. O what a beautiful house the temple was, and full of glory was it! and yet all was but a shadow, a shadow of things to come, and which was to be answered in the church of the living God, the pillar and the ground of truth by better things than these.

### XXXIII. *Of the windows of the Temple.*

"AND for the house he made windows of narrow lights." 1 Kings, vi. 4. There were windows of this house, windows for the chambers, and windows round about. Ezek. iv.

These windows were of several sizes, but all narrow, narrow without but wide within; they also were finely wrought, and beautified with goodly stones. Isa. liv. 14.

1. Windows, as they are to an house an ornament, so also to it they are a benefit. "Truly the light is good, and a pleasant thing it is for the eye to behold the sun." The window is that which Christ looks forth at, the window is that which the sun looks forth at. Song. ii. 9.

2. By the light which shines in at the window, we also see to make and keep the house clean, and also to do what business is necessary there to be done. In thy light we see light; light to do our duty, and that both to God and man.

3. These windows therefore, were figures of the written word, by and through which Christ shows himself to his, and by which also we apprehend him. And hence the word of God is compared to a glass, through which the light doth come, and by which we see not only the beams of the sun, but our own smutches also.

4. The lights indeed were narrow, wherefore, we see also through their antitype but darkly, and imperfectly. *Now we see through a glass darkly, or as in a riddle, now we know but in part.*

5. Their windows and their light are but of little service to those that are without; the world sees but little of the beauty of the church by the light of the written word, though the church, by that light, can see the dismal state of the world, and also how to avoid it.

### XXXIV. *Of the chambers of the Temple.*

IN the temple Solomon made chambers. 1 Kings, vi. 5.

1. The chambers were of several sizes; some little, some large; some higher, some lower; some more inward, and some outward.

2. These chambers were for several services; some were for rest, some to hide in, some to lay up treasure in, and some for solace and delight.

1. They were for resting places; here the priests and porters were wont to lodge.

2. They were for hiding places; here Jehoshebah hid Joash from Athaliah the term of six years.

3. They were also to lay the temple-treasure, or dedicated things in, that they might be safely kept there for the worshippers.

4. And some of them were for solace and delight; and I must add, some for durable habitation. Wherefore in some of them, some dwelt always, yea, their names dwelt there when they were dead.

1. Those of them which were for rest, were types of that rest, which by faith we have in the Son of God, Matt. xi. and of that eternal rest which we shall have in heaven by him. Heb. iv. 3.

2. Those chambers which were for hiding and security, were types of that safety which we have in Christ, from the rage of the world. Isa. xxvi. 20.

3. Those chambers which were for the reception of the treasures and dedicated things, were types of Christ, as he is the common store-house of believers. "For it pleased the Father, that in him should all fullness dwell, and of his fullness we all receive, and grace for grace."

4. Those chambers that were for solace and delight, were types of those retirements and secret meetings of Christ with the soul, where he gives it his embraces, and delights her with



his bosom and ravishing delights. *He brought me* said she, *into his chambers, into the chamber of her which conceived me,* and there he gave me his love. The chambers which were for durable dwelling places were types of those eternal dwelling places which are in the heavens, prepared of Christ and the Father, for them that shall be saved. John xiv. 1—4; 2 Cor. v. 1—4.

This is to dwell on high, to be safe from the fear of evil. Here therefore you see are the chambers for rest, chambers for safety, chambers for treasure, chambers for solace, and chambers for durable habitations. O the rest and peace that the chambers of God's high house will yield to its inhabitants in another world! Here they will rest from their labors, rest upon their beds, rest with God, rest from sin, temptation, and all sorrow.

God, therefore, then shall wipe all tears from our eyes, even when he comes out of his chambers as a bridegroom, to fetch his bride, his wife unto him thither, to the end they may have eternal solace together.

O these are far better than the chambers of the south.

### XXXV. *Of the stairs by which they went up into the chambers of the Temple.*

THERE were stairs, by which men went up into these chambers of the temple, and they were but one pair, and they went from below to the first, and so on to the middle, and thence to the highest chambers of the temple. 1. Kings, vi. 8; Ezek. xli. 7.

1. These stairs were winding; so that they turned about that did go up them. So then, he that assayed to go into these chambers, must turn with the stairs, or he could not go up, no not into the lowest chambers.

2. These stairs therefore were a type of a twofold repentance. That by which we turn from nature to grace, and by which we turn from the imperfections which attend a state of grace to glory. Hence true repentance, or the right going up these turning stairs, is called repentance to salvation: for true repentance stoppeth not at the reception of grace, for that is but a going up these stairs to the middle chambers. 2 Cor. vii. 10.

Thus, therefore, the soul, at its going up these stairs, turns and turns, till it enters the doors of the highest chambers.

It groans though in a state of grace, because that is not the state of glory. I count then that from the first to the middle

chambers may be a type of turning from nature to grace. But from the middle to the highest, these stairs may signify a turning still from the imperfections and temptations that attend a state of grace, to that of immortality and glory. 2 Cor. v. 1—10.

For as there are turning stairs, from the lowest to the middle chambers, so the stairs from thence still turn, and so will do till you come to the highest chambers. I do not say that they that have received grace, do repent they have received grace, but I do say that they that have received grace, are yet sorry that grace is not consummate in glory; and hence they are for going up thither, still by these turning stairs; yea, they cannot rest below, as they would, till they ascend to the highest chambers. *O wretched man that I am! And in this we groan earnestly*, is the language of gracious souls.

True, every one doth not do thus that comes into the temple of God; many rest below stairs, they like not to go turning upward. Nor do I believe that all that bid fair for ascending to the middle chambers, get up to the highest stories, to his stories in the heavens. Many in churches, who seem to be turned from nature to grace, have not the grace to go up turning still, but rest in that show of things, and so die below a share in the upper chambers.

All these things are true in the antitype, and, as I think, prefigured by these turning stairs, to the chambers of the temple. But this turning, and turning still, displeases some much, they say it makes them giddy; but I say there is no way like this to make a man stand steady; steadfast in the faith, and with boldness in the day of judgment. For as he has this seated in the heart, I went up the turning stairs, till I came to the highest chambers. A strait pair of stairs are like that ladder by which men ascend to the gallows; they are the turning ones that lead us to the heavenly mansion houses. Look therefore, that you come into the temple of God to worship, that you stay not at the foot of these turning stairs, but go up thence; yea, up them, and up them, and up them, till you come to the view of the heavens: yea, till you are possessed of the highest chambers. How many times has God, by the scriptures, called upon you to TURN, and told you, you must turn or die! and now here he has added to his call a figure, by placing a pair of turning stairs in his temple, to convict your very senses, that you must TURN, if you mean to go up into his holy chambers, and so into his eternal mansion houses; and look that you turn to purpose; for every turn-

ing will not serve. Some turn but not to the Most High; and so turn to no purpose.

### XXXVI. *Of the molten sea that was in the Temple.*

THERE was also a molten sea in the Temple; it was made of brass, and contained three thousand baths. 2 Chron. iv. 2—9.

This sea was for the priests to wash in, when they came into the temple to accomplish the service of God; to wash their hands and feet at, that they might not when they came thither, die for their unpreparableness. The laver also which was in the wilderness, was of the same use there. Exod. xxviii.

1. It was, as may be supposed, called a sea, for that it was large to contain, and a sea of brass, for that it was made thereto. It is called in Revelations *a sea of glass*, alluding to that in the wilderness, which was made of the brazen looking-glasses of the women that came to worship at the door of the tabernacle. Rev. iv. 6.

2. It was also said to be molten, because it was made of that fashion, by fire, and its antitype therefore said to be a sea of glass mingled with fire. Rev. xv. 2.

1. This sea was a figure of the word of the gospel, in the cleansing virtue of it, which virtue, then it has, when mingled with the fire of the Holy Ghost. And to this Christ alludes when he saith, "Now ye are clean through the word which I have spoken unto you."

2. It was a figure of the word without mixture of men's inventions: hence it is called pure water. Having your *bodies washed with pure water*. And again, *He sanctifies and cleanseth his church with the washing of water by the word*.

All these places are an allusion to the molten sea, at which of old they washed, when they went into the temple to worship. Therefore saith he, *being washed, let us draw near to God*.

3. This sea, from brim to brim was complete ten cubits, perhaps to show there is as much in the word of the gospel to save, as there is in the ten words to condemn.

4. From under this sea round about appeared oxen, ten in a cubit did compass it round about. 2 Chron. iv. 3. Understand by these oxen, ministers, for to them they are compared in 1 Cor. ix. 9. And then we are taught whence true ministers come, to wit, from under the power of the gospel, for this sea breeds gospel ministers, as the water breeds fish.



5. It is also said in the text, that these oxen were cast when the sea was cast; insinuating that when God ordained a word of grace to save us, he also in his decrees provided ministers to preach it to us to that end. Paul tells us, that he was made a minister of the gospel, *according to God's eternal purpose, which he purposed in Christ Jesus our Lord.* Eph. iii.

6. This sea is said to have a brim like the brim of a cup. To invite us as well to drink of its grace as to wash in its water. For the word of the spirit when mixed had not only a cleansing, but a saving quality in it. 2 Chron. iv.

7. This brim was wrought with lilies, or was like a lily-flower; to show how they should grow and flourish, and with what beautiful robes they should be adorned, who were washed, and did drink of this holy water; yea, that God would take care of them as he also did of lilies, and would not fail to bestow upon them what was necessary for the body as well as for the soul. Matt. vi. 28—34.

### XXXVII. *Upon what the molten sea stood in the Temple.*

1. THIS molten sea stood upon the backs of twelve brazen bulls or oxen. 2 Chron. iv. 4.

2. These oxen as they thus stood, looked three towards the north, three towards the west, three towards the east, and three towards the south.

3. These twelve oxen were types of the twelve apostles of the Lamb, who, as these beasts, stood looking into the four corners of the earth, and were bid to go and preach the gospel in all the world.

4. They were compared to oxen because they were clean; for the ox was a clean beast. Hence the apostles were called holy. They were compared to oxen because the ox is strong; and they were also mighty in the word.

5. The ox will not lose what he has got by drawing; he will not let the wheels go back: so the apostles were set to defend, and not let that doctrine go back, which they had preached to others; nor did they; they delivered it pure to us.

6. One of the cherubs of which you read in the vision, had a face like an ox, to show that the apostles, these men of the first order, are most like the angels of God. Ezek. 1. 10.

7. In that they stood with their faces every way, it was, as I said, to show how the apostles should carry the gospel into all the world. Matt. xxviii. 19.

8. And observe, just as these oxen were placed, looking in the temple every way, even so stand open the gates of the new Jerusalem, to receive those that by their doctrine should be brought into it. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

9. These oxen bear this molten sea upon their backs, to show that they should be the foundation workmen of the gospel, and that it ought not to be removed, as was the molten sea of old from that basis to another.

10. It is also said concerning those oxen that thus did bear this molten sea, that all their hinder parts were inwards, that is covered by the sea that was set upon their backs; their hinder parts, or as the apostle has it, our uncomely parts.

11. And, indeed, it becomes a gospel minister to have his uncomely parts covered with that grace, which by the gospel he preacheth unto others. As Paul exhorts Timothy to take heed unto himself, and to his doctrine. 1 Tim. iv. 6.

12. But alas, there are too many, who, can they but have their heads covered with a few gospel notions care not though their hinder parts are seen by all the world. But such are false ministers; the prophet calls them the tail. The prophet that speaketh lies, either by word, or with his feet, he is the tail. Isa. ix. 15.

13. But what a shame it is to hide his head under this molten sea, while his hinder parts hang out. Such an one is none of Christ's oxen; for they with honor to their Master, show their heads before all the world, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, minister, lest, while thy mouth doth preach the gospel, thy nakedness and shame be seen of those that hear thee.

For they that do not observe to learn this lesson themselves, will not teach others to believe the word, nor to live a holy life; they will learn of them to show their shame, instead of learning to be holy.

### XXXVIII. *Of the Lavers of the Temple.*

BESIDES this molten sea, there were ten lavers in the temple; five of which were put on the right side, and five on the left. 1 Chron. iv. 6.

1. Of their fashion and their furniture, you may see, 1 Kings vii. These lavers as the molten sea, were vessels which contained water; but they were not of the same use with it.

True, they were both to wash in, the sea to wash the worshippers, but the lavers to wash the sacrifice. "He made the ten lavers to wash in them such things as they offered for burnt offering, but the sea was for the priests to wash in."

2. The burnt offering was a type of the body of Christ which he once offered for our sins; and the fire on which the sacrifice was burned, a type of the curse of the law, which seized on Christ when he gave himself a ransom for us. For, therefore, that under the law was called the burnt offering, because of the burning upon the altar. Lev. vi. 8.

But what then must we understand by these lavers, and by this sacrifice being washed in them, in order to its being burned upon the altar?

I answer, verily, I think, that the ten lavers were a figure of the ten commandments: in the purity and perfection of Christ's obedience, to which he became capable of being made a burnt offering, acceptable to God for the sins of the people. Christ was made under the law, and all his acts of obedience to God for us, were legal; and his living thus a perfect legal life, was his washing his offering in these ten lavers, in order to his presenting it upon the altar for our sins. The lavers went upon wheels, to signify walking feet; and Christ walked in the law, and so became a clean offering to God for us. The wheels were of the very same as were the lavers; to show that Christ's obedience to the law was of the same, as to length and breadth, with its commands and demands, to their utmost tittle and extent. The inwards and legs of the burnt offering was to be washed in these lavers, to show that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's or ours, is called "a walking in the way," typified by the lavers walking upon their wheels. But I mean not by Christ his washing of his offering, that he had any filthiness cleaving to his nature or obedience; yet this I say, that so far as our guilt laid upon him could impede, so far he wiped it off by washing in these lavers. For his offering was to be without blemish, and without spot to God. Hence it is said, he sanctified himself in order to his suffering; "and being made perfect he became the author of eternal salvation to all them that obey him."

For albeit he came holy into the world; yet that holiness was but preparatory to that by which he sanctified himself, in order to his suffering for sin. That then, which was his immediate preparation for his suffering, was his obedience to the law, his washing in these lavers. He then first yielded complete obedience to the law, on our behalf; and then, as so



qualified, offered his washed sacrifice for our sins without spot to God.

Thus, therefore, he was our burnt offering washed in the ten lavers, that he might, according to the law, be accepted of the Lord.

*And he set five of the lavers on the right side of the house, and five of them on the left.* Thus were the ten divided, as the tables of the law; one shewing our duty towards our God, and the other our duty towards our neighbor; in both which the burnt offering was washed, that it might be clean in both respects.

They might also be thus placed, the better to put the people in mind of the necessity of the sanction of Christ according to the law, in order to his offering of himself an offering to God for us.

### XXXIX. *Of the tables in the Temple.*

"HE made also ten tables, and placed them in the temple, five on the right hand, and five on the left."

Some, if not all of these tables, so far as I can see, were they on which the burnt offering was to be cut in pieces, in order to its burning.

These tables were made of stone, of hewn stones, on which this work was done. Ezek. xl. 40—44.

Now since the burnt offering was a figure of the body of Christ, the tables on which this sacrifice was slain, must needs, I think, be a type of the heart, the stony heart of the Jews; for had they not had hearts as hard as adamant, they could not have done that thing.

Upon these tables, therefore, was the death of Christ contrived, and this horrid murder acted; even upon these tables of stone.

In that they are called tables of hewn stone, it may be to show that all this cruelty was acted under smooth pretences, for hewn stones are smooth. The tables were finely wrought with tools, even as the hearts of the Jews were with hypocrisy. But alas, they were stone still, that is, hard and cruel, else they could not have been an anvil for satan to forge such horrid barbarisms upon. The tables were in number the same with the lavers, and were set by them, to show what are the fruits of being devoted to the law, as the Jews were, in opposition to Christ and his holy gospel: there flows nothing but hardness, and a stony heart from thence. This was showed in its first writing; it was writ on the tables of stone, figures of the heart of

man; and on the same tables, or hearts, was the death of Jesus Christ, compassed.

One would think, that the meekness, gentleness, or good deeds of Jesus Christ might have procured in them some relentings; when they were about to take away his life: but alas, their hearts were tables of stone. What feeling or compassion can a stone be sensible of? Here were stony hearts, stony thoughts, stony counsels, stony contrivances, a stony law, and stony hands; and what could be expected hence, but barbarous cruelty indeed? *If I ask you, said Christ, you will not answer me, neither will you let me see.*

In that the stony tables were placed about the temple, it supposeth that they were temple-men, priests, scribes, rulers, lawyers, &c. that were to be the chief on whose hearts this murder was to be designed, and by them enacted to their own damnation without repentance.

*XL. Of the instruments wherewith this sacrifice was slain, and of the four tables they were laid on in the Temple.*

THE instruments that were laid upon the tables in the temple, were not instruments of music, but those with which the burnt offering was slain.

“And the four tables were of hewn stone for the burnt offering: whereon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.”

1. Here we are to take notice, that the tables were the same, and some of them of which we spake before.

2. That the instruments with which they slew the sacrifice was laid upon these tables.

The instruments with which they slew the sacrifices, what were they but a bloody ax, bloody knives, bloody hooks, and bloody hands? For these we need no proof, matter of fact declares it,

But what were those instruments a type of?

*Answer.* Doubtless they were a type of our sins. They were the bloody ax, the knife, and bloody hands, that shed his precious blood. They were the meritorious ones, without which he could not have died. When I say ours, I mean the sins of the world. Though then the hearts of the Jews were the immediate contrivers, yet they were our sins that were the bloody tools or instruments which slew the Son of God.

“He was wounded for our transgressions, he died for our sins.”  
Isa. liii.

Oh the instruments of us churls, by which this poor man was taken from off the earth ! Isa. xxxii. 7.

The whip, the buffetings, the crown of thorns, the nails, the cross, the spear, with the vinegar and gall, were all nothing in comparison to our sins. *For the transgressions of my people was he stricken.* Nor were the flouts, taunts, mocks, scorns, derisions, &c. with which they followed him from the garden to the cross, such cruel instruments as these. They were our sins, our cursed sins, by, with, and for the sake of which, the Lord Jesus became a bloody sacrifice.

But why must the instruments be laid upon the tables ?

1. Take the tables for the hearts of the murderers, and the instruments for their sins, and what place more fit for such instruments to be laid upon ? It is God's command, that these things should be laid to heart, and he complains of those that do not do it.

2. Nor are men ever like to come to good, until these instruments with which the Son of God was slain, indeed be laid to heart. And they were eminently laid to heart even by them soon after : the effect of which was, the conversion of thousands of them. Acts ii. 36, 37.

3. Wherefore when it says these instruments must be laid upon the stony tables, he insinuates, that God would take a time to charge the murder of his Son home upon the consciences of them that did the murder, either to conversion or condemnation. And is it not reason that they who did this horrid villainy, should have their doings laid before their faces upon the tables of their heart, *that they may look upon him whom they have pierced, and mourn.*

4. But these instruments were laid but upon some of the tables, and not upon all the ten, to show that not all, but some of those, so horrid, should find mercy of the Lord.

5. But we must not confine these tables only to the hearts of the bloody Jews, they were our sins for the which he died.—Wherefore the instruments should be laid upon our tables too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for forgiveness.

6. These instruments thus lying on the tables in the temple, became a continual motive to God's people to repentance ; for so oft as they saw these bloody and cruel instruments, they were put in mind how their sins should be the cause of the death of Christ.

7. It would be well also, if these instruments were at all times laid upon our tables, for our more humbling for our sins in eve-



ry thing we do, especially upon the Lord's table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate, that he expects that we should do so, where he saith, *When ye eat that bread, and drink that cup, do this in remembrance of me.* In remembrance that I died for your sins, and consequently that they were the meritorious cause of the shedding of my blood.

To conclude. Let all men remember, that these cruel instruments are laid upon the table of their hearts, whether they see them or no. "The sin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart."

A pen of iron will make letters upon a table made of stone, and the point of a diamond will make letters upon glass. Wherefore in this saying, God informs us, that if we shall forbear to read these lines to our conversion, God will one day read them against us to our condemnation.

#### XLI. *Of the candlesticks of the Temple.*

"AND he made ten candlesticks of gold, according to the form, and he set them in the Temple, five on the right hand, and five on the left."

1. These candlesticks were made of gold, to show the worth and value of them.

2. They were made after the form, or exact, according to rule, like those that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Observe, there was great exactness in these; and need there was of this hint, that men might see that every thing will not pass for a right ordered candlestick with God.

These candlesticks are said sometimes to be ten, sometimes seven, and sometimes one: ten here; seven, Rev. i. and one in Zech. iv. Ten is a note of multitude, and seven a note of perfection, and one a note of unity.

Now as the precious stones with which the house was garnished were a type of ministerial gifts, so these candlesticks were a type of those that were to be the churches of the New Testament; wherefore he says, *The candlesticks which thou sawest are the seven churches.*

1. The candlesticks were here in number ten, to show that Christ under the New Testament would have many gospel churches. *And I, if I be lifted up from the earth, saith he, will draw all men unto me;* that is, abundance. *For the children of the*

*desolate, that is of the New Testament church, shall be many more than they of the Jews were.*

2. In that the candlesticks were set by the lavers and stony tables, it might be to show us, that Christ's churches should be much in considering, that Christ, though he was righteous, yet died for our sins; though his life was according to the holy law, yet our stony hearts caused him to die. Yea, and that the candlesticks are placed there, it is to show us also, that we should be much in looking on the sins by which we caused him to die; for the candlesticks were set by those tables whereon they laid the instruments with which they slew the sacrifice.

3. The candlesticks being made according to form seems not only to be exact as to fashion, but also as to work: for that in Exodus, with its furniture, was made precisely of one talent of gold, perhaps to show, that Christ's true spouse is not to be a grain more, nor a dram less, but just the number of God's elect. This is Christ's completeness, his fulness; one more, one less, would make his body a monster.

4. The candlesticks were to hold the lights, and to show it to all the house; and the church is to let her light shine that they without may see the light.

5. To this end the candlesticks were supplied with oil-olive, a type of the supply that the church hath, that her light may shine, even of the spirit of grace.

## *XLII. Of the Lamps belonging to the Candlesticks of the Temple.*

To these candlesticks belonged several lamps, with their flowers, and their knops. 2 Chron. iv. 21.

1. These lamps were types of that profession that the members of the church do make of Christ, whether such members have saving grace or not. Matt. xxv. 1—7.

2. These lamps were beautified with knops and flowers, to show how comely and beautiful that professor is, that adorns his profession with a suitable life and conversation.

3. We read, that the candlesticks in Zecharias had seven lamps belonging to it, and a bowl of golden oil on the top; and that by golden pipes this golden oil emptied itself into the lamps, and all, doubtless, that the lamps might shine. Zech. iv.

4. Christ therefore, who is the high priest, and to whom it belongs to dress the lamps, doth dress them accordingly. But now there are lamp carriers of two sorts; such as have only

oil in their lamps, and such as have oil in their lamps and vessels too, and both these belong to the church, and in both these Christ will be glorified; and they should have their proper places at last. They that have the oil of grace in their hearts, as well as a profession of Christ in their hands, they shall go in with him to the wedding; but they who only make a profession, and have not oil in their vessels, will surely miscarry at last. Matt. xxv.

5. Wherefore, O thou professor! thou lamp carrier! have a care and look to thyself; content not thyself with that only that will maintain thee in a profession, for that may be done without saving grace. But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of him, (that is grace,) for the seasoning of thy heart, that thou mayest have wherewith not only to bear thee up now, but at the day of the bridegroom's coming, when many a lamp will go out, and many a professor be left in the dark; for that will to such be a woeful day.

Some there are, that are neither for lamps nor oil for themselves; neither are they pleased if they think they see it in others. But they that have lamps, and they that have none, and they which blow out other folks' light, must shortly appear to give an account of all their doings to God. And then they shall see what it is to have oil in their vessels and lamps; and what it is to be without it in their vessels, though it is in their lamps; and what a dismal thing it is to be a malignant to either; but at present let this suffice.

#### XLIII. *Of the Shew-bread on the Golden Table in the Temple.*

THERE was also shew-bread set upon a golden table in the temple. 1 Kings, vii. 46.

The shew-bread consisted of twelve cakes made of fine flour, "two tenth deals were to go to one cake, and they were to be set in order in two rows upon the pure table. Exod. xxix. 33.

1. These twelve loaves to me do seem to be a type of the twelve tribes under the law, and of the children of God under the gospel, as they present themselves before God, in and by his ordinances through Christ. Hence the apostle says, *For we being many are one bread, &c.* For so were the twelve cakes, though twelve: and so are the gospel saints, though many; *for we being many are one body in Christ.*



2. But they were a type of the true church, not of the false. For Ephraim, who was the head of the ten tribes in their apostasy, is rejected as a cake not turned: Indeed he is called a cake, as a false church may be called a church: but he is called a cake not turned, as a false church is not prepared for God, nor fit to be set on the golden table before him. Hos. vii. 8.

3. These cakes or shew-bread was to have frankincense strewed upon them, as they stood upon the golden table, which was a type of the sweet perfumes of the sanctification of the Holy Ghost; to which I think Paul alludes, when he says, *The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost.*

4 They were to be set upon the pure table, new and hot; to show that God delighteth in the company of new and warm believers. *I remember thee, the kindness of thy youth; when Israel was a child I loved him.* Men at first conversion are like to a cake well baked, and new taken from the oven; they are warm, and cast forth a very fragrant scent, especially when, as warm, sweet incense is strewed upon them. Jer. ii.; Hos. xi.

5. When the shew-bread was old and stale, it was to be taken away, and new and warm put in its place, to show that God has but little delight in the service of his own people, when their services grow stale and mouldy. Therefore he removed his old stale mouldy church of the Jews from before him, and set in their rooms upon the golden table, the warm church of the Gentiles.

6. The shew-bread, by an often remove and renewing, was continually to stand before the Lord in his house, to show us, that always, as long as ordinances shall be of use, God will have a new, warm, and sanctified people to worship him.

7. Aaron and his sons were to eat the old shew-bread, to show that when saints have lived in the world as long as living is good for them, and when they can do no more service for God in the world, they shall yet be accepted of Jesus Christ; and that it shall be as meat and drink to him to save them from all their unworthiness.

8. The new shew-bread was to be set even on the sabbath before the Lord, to show with what warmth of love and affections God's servants should approach his presence upon his holy day.

#### XLIV. *Of the snuffers belonging to the candlesticks and lamps of the Temple.*

As there were candlesticks and lamps, so there were snuffers also prepared for these in the temple of the Lord. *And the snuffers were snuffers of gold.*

1. Snuffers. The use of snuffers is to trim the lamps and candles, that their lights may shine the brighter.

2. Snuffers, you know, are biting, pinching things; but use them well, and they will prove not only beneficial to those within the house, but profitable to the lights.

Snuffers, you may say, of what were they a type?

*Ans.* If our snuffs are our superfluities of naughtiness, our snuffers then are those righteous reproofs, rebukes, and admonitions, which Christ has ordained to be in his house for good; or, as the apostle hath it, for our edification; and perhaps Paul alludes to these, when he bids us rebuke the Cretians sharply, that they might be found in the faith. Tit. i. 12, 13.

As who should say, they must use the snuffers of the temple, to trim their lights withal, if they burn not well. These snuffers therefore are of great use in the temple of God, only, as I said they must needs be used wisely. It is not for every fool to handle snuffers at or about the candles, lest perhaps, instead of mending the light, they put the candle out. And therefore Paul bids them that are spiritual do it. Gal. vi. 1.

My reason tells me, that if I use these snuffers as I should, I must not only endeavor to take the superfluous snuff away, but so to do it, that the light thereby may be mended; which then is done, if, as the apostle saith, *I use sharpness to edification, and not for destruction.*

Are not the seven churches in Asia called by the name of candlestick? And why candlestick, if they were not to hold the candles? And candles must have snuffers therewith to trim the lights. And Christ who is our true Aaron, in those rebukes which he gave those churches, alluding to these snuffers, did it that their lights might shine the brighter. Rev. ii. 3.

Wherefore, as he used them, he did it still with caution to their light, that it might not be impaired. For as he still thus trimmed these lamps, he yet encouraged what he saw would shine, if helped. He only nipped the snuff away.

Thus therefore he came to them with these snuffers in his hand, and trimmed their lamps and candlesticks. Rev. ii. 4, 20; chap. iii. 2, 15.

This should teach ministers, to whom it belongs under Christ to use these snuffers well. Strike at the snuff, not at the light, in all your rebukes and admonitions; snuff not your lamps of a private revenge, but of a design to nourish grace and gifts in churches. Thus our Lord himself says he did, in his using of these snuffers about these candlesticks. *As many; saith he, as I love, I rebuke and chasten; be zealous, therefore, and repent.*

To conclude; Watchmen, watch, and let not your snuffs be too long, nor pull them off with your fingers, or carnal reasonings, but with godly admonitions, &c. Use your snuffers graciously, curb vice, nourish virtue, so you will use them well, and so your light will shine to the glory of God.

*XLV. Of the snuff-dishes that were with the snuffers in the Temple.*

As there were snuffers, so there were also snuff-dishes in the temple; *and these were also made of gold.* Exod. xxv. 28; chap. xxxvii. 23; Numb. iv. 9. The snuff-dishes were those in which the snuffs were put when snuffed off, and by which they were carried forth of the temple. They therefore, as the snuffers are, are of great use in the temple of God.

1. By them the golden floor of the temple is kept from being daubed by the snuffs.

2. By them also the clean hands of those that worship there are kept from being defiled.

3. By them also the stinks of the snuffs are soonest suppressed in the temple; and consequently the tender noses of them that worship there, preserved from being offended.

Snuffs, you know, are daubing things, stinking things, nauseous things; therefore we must take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the snuffers, and put them in their snuff-dishes?

Some are for being at the snuffs with their fingers, and will also cast them at their feet, and daub the floor of God's holy house; but usually such do burn as well as defile themselves. But is it not a shame for a man to defile himself with that vice which he rebuketh in another? Let us then, while we are taking away the snuffs of others, hate even the garment spotted by the flesh, and labor to carry such stink with the snuff-dishes out of the temple of God.

Snuff-dishes you may say, what are they?



I answer, if sins are the snuffs, and rebukes and admonitions the snuffers, then methinks, repentance, or in case that be wanting, the censures of the church should be the snuff-dishes.

Hence repentance is called a church-cleansing grace, and the censures of the church a purging out of the old leaven, and making it a new lump.

Ah! were these snuff dishes more of use in the churches, we should not have this man's snuff defile that man's fingers as it doth. Nor would the temple of God be so besmeared with these snuffs, and be daubed as it is.

Ah! snuffs puff'd off, lie still in the temple floor and there sink and defile both feet and fingers, both the callings and conversations of temple worshippers, to the disparaging of religion, and the making of religious worship but of low esteem with men: and all, I say, for want of the due use of these snuffers, and their snuff-dishes there.

Nay, are not whole churches now defiled with those very snuffs, that long since were plucked off, and all for want of the use of these snuff-dishes, according to the Lord's commandment. For you must know, that reproofs and admonitions are but of small use, where repentance, or church censures, are not thereto annexed. When ministers use the snuffers, the people should hold the snuff dishes.

Round reproofs for sin, when they light upon penitent hearts, then brave work is done in the church; then the snuff is not only pulled away, but carried out of the temple of God aright, &c.

And now the worship and worshippers shine like gold. *As an ear ring of gold, and an ornament of fine gold, so is a wise re-prover upon an obedient ear.*

Ministers, it appertains to you to use the snuffers, and to teach the people to hold the snuff dishes right." Acts xx. 20, 21; 1 Tim. iv. 2. We must often be snuffed with those snuffers, or our light will burn but dimly, our candle will also waste: pray therefore, O men of God, look diligently to your people. Snuff them as you see there is need; but touch not their snuff with your white fingers, a little smutch on you will be seen a great way. Remember also that you leave them nowhere, but with those snuff dishes that the temple may be cleared of them.

Do with the snuff as the neat housewife doth with the toad which she finds in her garden. She takes the fork or a pair of tongs, and therewith doth throw it over the pales. Cast them away, I say, with fear, zeal, care, revenge, and with

great indignation. 2 Cor. vii. 11. And then your church, your conversation, your fingers, and all will be kept white and clean.

*XLVI. Of the golden tongs belonging to the Temple.*

'THERE were also tongs of gold used in the temple of old. 1 Kings, vii. 49.

1. These tongs were used about the altar, to order the fire there.

2. They were used too about the candlestick, and therefore called his tongs.

3. Perhaps they were tongs for both these services: but of that the word is silent.

But what were they used about the candlestick to do?

*Answer.* To take holy fire from off the altar to light the lamps withal. For the fire of the temple was holy fire, such as at first was kindled from heaven, and when kindled, maintained by the priests, and of that the lamps were lighted. Lev. ix. 24.

Nor was there upon pain of death, any other fire to be used there. Lev. x. 1. These tongs, therefore, were used to take fire from off the altar to light the lamps and candlesticks withal. For to trim the lights, and to dress the lamps, was Aaron's work day by day. "He shall light and order the lamps upon the pure candlestick before the Lord, and Aaron did so: he lighted the seven lamps thereof, as the Lord commanded Moses."

What is a lamp or candlestick to us, if there be no light thereon; and how lighted without fire, and how shall we take up coals to light the lamps withal, if we have not tongs prepared for that purpose?

With these tongs, fire also was taken from off the altar, and put into the censers to burn sweet incense with before the Lord. The tongs then were of great use in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Christ, the fire of the Holy Ghost; and these tongs were a type of that holy hand of God's grace, by which the coals, or several dispensations and gifts of this Holy Ghost are taken, and given to the church, and to her members, for her work and profit in this world.

Tongs, we know, are used instead of fingers; wherefore Aaron's golden tongs were a type of Christ's golden fingers. Song. v. 14.

Isaiah saith, That one of the seraphims flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type and antitype, to wit, tongs and hand, are put together, (Isa. vi.) But the prophet Ezekiel treating of like matters, quite waves the type, the tongs, and speaketh only of this holy hand. *And he spake to the man clothed with linen, and said, go in between the wheels under the cherub, (where the mercy seat stood, where God dwelt,) and fill thy hand with coals of fire, from between the cherubims.*

Thus you see our golden tongs are now turned into a golden hand; into the golden hand of the man clothed in linen, which is Jesus Christ, who at his ascension received of God the Father, the Spirit of all fulness, to give, as his divine wisdom knew was best, the several coals or dispensations thereof unto this church, for his praise, and her edification. Matt. iii. 11; Acts ii.

It is by this hand also that this holy fire is put into our censers. It is this hand also that takes this coal, therewith to touch the lips of ministers, that their words may warm like fire; and it is by this hand that the Spirit is given to the churches, as returns of their holy prayers.

It was convenient that fire in the temple should be disposed of by golden tongs, but the Holy Ghost, by the golden hand of Christ's grace, for that can wittingly dispose of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, "*And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out.*"

By this hand then, by this man's hand, the coals of the altar are disposed of, both to the lamps, the candlesticks, the censers, and the lips of ministers according to his own good pleasure. And of all this were the tongs in the temple a type.

#### XLVII. *Of the altar of incense in the Temple.*

THE altar of incense was made first for the tabernacle, and that of shittim wood, but it was made for the temple of cedar, and it was to be set before the vail, that is, by the ark of the testimony, before the mercy-seat, that is, at the entering of the holiest, but not within. And the priest was to approach it every morning, which, as to the holiest he might not do.



Besides, when he went in to make an atonement, he was to take fire from off that altar to burn his incense within the holy place. Exod. xxx. 4—11.

1. It was called the *golden altar*, because it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was, not for the meat-offering, nor the drink-offering, but to burn incense thereon, ver. 7, which sweet-incense was a type of the grace of prayer. Psal. cxli. 2.

2. Incense, or that called incense here, was not a simple, but a compound, made up of sweet spices, called, *Stacte Onycha*, and *Galbanum*. These three may answer to these three parts of this duty, to wit, prayer, supplication, and intercession.

3. This incense was to be burned upon the altar every morning, upon that altar, which was called *the altar of incense*, which was before the vail; to show, that it is our duty every morning to make our prayer to God by Jesus Christ, before the vail, that is, before the door of heaven, and there to seek, knock, and ask for what we need, according to the word. Luke xi.

4. This incense was to be kindled every morning, to show how he continueth interceding for us, and also that all true praise of men to God is by the work, the renewed work of the Holy Ghost upon our hearts. Rom. viii. 26.

5. Incense, as you see, was made of sweet spices, such as were gummy, and so apt to burn with a smoke, to show, that not cold and flat, but hot and fervent, is the prayer that flows from the spirit of faith and grace.

6. The smoke of this incense was very sweet and savory, like pleasant perfume, to show how delightful and acceptable the very sound and noise of right prayer is unto the nostrils of the living God, because from a broken heart. Psal. li. 17; Song ii. 14.

7. This incense was to be offered upon the golden altar, to show us, that no prayer is accepted but what is directed to God in the name of his holy and blessed Son our Saviour. 1 Pet. ii. 5; Heb. xiii. 15.

8. They were commanded to burn incense every morning upon this altar, to show that God is never weary of the godly prayers of his people. It also sheweth, that we need every day to go to God for fresh supplies of grace to carry us through this evil world.

9. This altar, though it stood without the vail, to teach us to live by faith, and to make use of the name of Christ, as we find it, recorded in the first temple; yet was placed so nigh

unto the holiest, that the smell of the smoke might go in thither; to show that it is not distance of place that can keep the voice of true prayer from our God, the God of heaven; but that he will be taken with what we ask for according to his word.

It stood, I say, nigh the vail, nigh the holiest: and he that burnt incense there, did make his approach to God. Hence the Psalmist, when he spake of praying, saith, *It is good for me to draw nigh unto God.*

10. This altar thus placed, did front the ark within the vail: to put us in mind, that the law is kept therein from hurting us; to let us know also, that the mercy-seat is above, upon the ark, and that God doth sit thereon, with his pardon in his hand to save us. O, what speaking things are types, shadows, and parables, had we but eyes to see, had we but ears to hear!

He that did approach the altar with incense of old aright, (and then he did so, when he approached it by Aaron, his high-priest,) pleased God; how much more shall we have both person and prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ.

But take heed you approach not to a wrong altar; take heed also that you come not with strange fire, for they are dangerous things, and cause the worshippers to miss of what they would enjoy. But more of this in the next particular.

#### XLVIII. *Of the golden censers belonging to the Temple.*

THERE were also golden censers belonging to the temple, and they were either such as belonged to the sons of Levi in general, or that were for Aaron and his sons in special, as Numb. xvi. 16, 17, 18.

The censers of the Levites were a type of ours, but the censer of Aaron was a type of Christ's.

The censers, as was hinted before, were for this use in the temple, namely, to hold the holy fire in, on which incense was to be burned before the Lord. Lev. x. 1.

The censers were then types of hearts. Aaron's golden one was a type of Christ's golden heart, and the censers of the Levites were types of other worshippers' hearts.

The fire also which was put therein, was a type of the Spirit, by which we pray, and the incense that burnt thereon a type of our desires.

Of Christ's censer, we read, Rev. viii. which is always filled with much incense, that is, with continual intercessions, which he offered to God for us ; and from whence also there always goes a cloud of sweet savor, covering the mercy-seat.

But to speak of the censers, and fire, and incense of the worshippers ; for albeit they were all put under one rule, that is, to be according to law ; yet oftentimes as were the worshippers, such were the censers, fire, and incense.

1. Hence the two hundred and fifty censers with which Korah and his company offered, are called the censers of sinners : for they came with wicked hearts there to burn incense before the Lord. Numb. xvi. 17, 37.

2. Again, as the censers of these men were called the censers of sinners, showing, that they came at that time to God with naughty hearts, so the fire that was in Nadab and Abihu's censers, is called strange fire, which the Lord commanded them not. Lev. x. 1.

3. This strange fire was a type of that strange spirit, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform worship to God.

4. Again, as these censers are called the censers of sinners, and this fire called strange fire, so the incense of such is also called strange, and it is said to be an abomination unto God. Exod. xxx. 9.

Thus you see that both the censers, fire, and incense, of some is rejected, even as the heart, spirit, and prayers of sinners, are an abomination unto God.

But there were besides these, true censers, holy fire, and sweet incense, among the worshippers in the temple, and their service was accepted by Aaron their high priest ; for that was through the faith of Christ, and these were a type of our true gospel worshippers, who come with holy hearts, the holy spirit, and holy desires before their God by their Redeemer. These are a perfume in his nose. "The prayer of the upright is his delight. David's prayers went up like incense, and the lifting up of his hands as the evening sacrifice."

Let them then, that pretend to worship before God in his holy temple, look to it that both their censers, fire, and incense, heart, spirit, and desires, be such as the word requires ; lest instead of receiving of gracious returns from the God of heaven, their censers be laid up against them ; lest the fire of God devour them, and their incense become an abomination to him, as it happened to those made mention of before.

But it is said the censers of Korah and his company were hallowed.



*Ans.* So is God's worship, which is so his by ordination, yet even that very worship may be spoiled by man's transgressions. Prayer is God's ordinance, but all prayer is not accepted of God. We must then distinguish between the thing commanded, and our using of that thing. The temple was God's house, but was abused, by the irreverence of those that worshipped there, even to the demolishing of it.

A golden censer is a gracious heart, heavenly fire is the Holy Ghost, and sweet incense the effectual fervent prayer of faith. Have you these? These God expects, and these you must have, if ever your persons or performances be of God accepted.

### XLIX. *Of the Golden Spoons of the Temple.*

1. The golden spoons belonging to the temple, were in number, according to Moses, twelve; answering to the twelve tribes. But when the temple was built, I suppose there were more, because of the number of the basons. Numb. vii.

2. The spoons, as I suppose, were for the worshippers in the temple to eat that broth withal, wherein the trespass-offerings were boiled; for which purpose there were several caldrons hanged in the corners of that court called the priest's, to boil them in.

3. Now in that he saith here were spoons, what is it, but that there are also babes in the temple of the Lord. There was broth for babes, as well as meat for men, and spoons to eat the broth withal.

4. True, the gospel being more excellent than the law, doth change the term, and instead of broth, saith, there is milk for babes. But in that he saith milk, he insinuates there are spoons for children in the church.

5. "I could not," saith Paul to them at Corinth, "speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able."

6. See, here were need of spoons, milk is spoon meat; for here were those which could not feed themselves with milk, let them then that are men, eat the strong meat. "For every one that useth milk is unskilful in the word of righteousness, for he is a babe. For strong meat belongeth to them that are of full age, who by reason of use have their senses exercised to discern both good and evil.

7. Spoons, you know, are to feed us with weak and thin food, even with that which best suiteth with weak stomachs, or with a babish temper. Hence as the strong man is opposed to the weak, so the milk is opposed to the strong meat.

8. So then, though the babe in Christ is weaker than the man in Christ, yet is he not by Christ left unprovided for: for here is milk for babes, and spoons to eat it with. All this is taught us by the spoons; for what need is here of spoons, where there is nothing to eat but strong meat?

9. Babes, you know, have not only babish stomachs, but also babish tricks, and must be dealt withal as babes; their childish talk and froward carriages must be borne withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish toys and ways. All which the church must bear, because they are God's babes; yea, they must feed them too: for if he has found them milk and spoons, it is that they may be fed therewith, and live: yea, grown ministers are God's nurses, wherefore they must have a lap to lay them in, and knees to dandle them upon, and spoons to feed them with.

11. Nor are the babes without their use in the church of God; for he commands that they be brought to cry with the congregation before the Lord, for mercy for the land. Joel ii. 16.

12. Incense, I told you, was a type of prayers, and the spoons, in the time of Moses were presented at the temple full of it; perhaps to show, that God will, with the milk which he has provided for them, give it to them as a return for their crying to him, even as the nurse gives the child the teat and milk.

13. You know the milk is called for when the child is crying as we say, to stop its mouth with it. O babes, did you but cry soundly, God would give you yet more milk.

14. But what were these golden spoons a type of?

I answer, if the milk is the juice and consolations of the word, then the spoons must be those soft sentences, and golden conclusions with which the ministers feed their souls by it. *I have fed you, saith Paul, with the milk of the word: saith Peter even as you have been able to bear it.*

15. And this is the way to strengthen the weak hands and to confirm the feeble knees. This is the way to make them grow to be men, who now are but as infants of days. Thus a little one may become a thousand, and a small one a strong nation. Yea, thus in time you may make a little child to jostle it with a leopard, yea, to take a lion by the head; yea, thus

you may embolden him to put his hand to the hole of the asp, and to play before the den of the cockatrice. Isa. xi. 6, 7, 8.

Who is most stout was once a babe, he that can now eat meat, was sometimes glad of milk, and to be fed with the spoon. Babes in Christ therefore must not be depised, nor overlooked; God has provided them milk and spoons to eat it with, that they may grow up to be men before him.

### L. *Of the bowls and basons, belonging to the Temple.*

As there were spoons, so there were bowls and basons belonging to the temple: some of these were of gold, and some of silver; and when they were put together, their number was four hundred and forty. These you read of, Ezra i. 10. The bowls or basons were not to wash in, as was the sea and lavers of the temple, they were rather to hold the messes in, which the priests at their holy feasts did use to set before the people. This being so, they were types of that portion of faith, by which, or by the measure of which, every man received of the holy food for the nourishment of his soul. For, as a man, had he a thousand messes set before him, he eating for his health, cannot go beyond what his stomach will bear: so neither can the child of God, when he come to worship in the temple of God, receive the good things that are there, beyond the *portion of his faith*, or as it is in another place, *according to the ability which God giveth*.

And hence it is at the self-same ordinance, some receive three times as much as others do: for that their bowl, I mean their faith, is able to receive it. Yea, Benjamin's mess was five times as big as was the mess of any of his brethren; and so it is with some saints while they eat with their brother Joseph in the house of the living God.

There are three go to the same ordinance, and are all of them believers, who, when they come and compare notes, do find their receivings are not of the same quantity.

One says, I got but little; the other says, it was a pretty good ordinance to me; the third says, I was exceeding well there. Why to be sure, he that had but little there, had there but little faith; but great faith in him would have received more. He had it then according to the largeness of his bowl, even *according to his faith, even as God hath dealt to every man the measure of faith*. Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain, or hold what is put in it.



So then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canst thou receive but as thy faith will bear : (I speak now of God's ordinary dealing with his people ;) for so he saith in his word, *According to thy faith be it unto thee.*

If a man goeth to the ocean for water, let him carry but an egg-shell with him, and with that he shall not bring a gallon home. I know indeed that our little pots have a promise of being made like the bowls of the altar ; but still our mess must be according to our measure, be that small, or be it great. The same prophet saith again, the saints shall be filled-like bowls, as the corners of the altar ; which, though it supposes an enlargement, yet it must be confined to that measure of faith, which is provided for its reception. Zech. ix. 15 ; chap. xiv. 2. And suppose these bowls should signify the promises, though the saints, not the promises are compared to them, because they, not promises, are the subjects of faith ; yet it is the promise by our measure of faith in that that is nourishing to our souls.

When Ahasuerus made a feast to his subjects, they drank their wine in bowls. They did not drink it by the largeness of the vessel whence they drew it, but according to the health, and as their stomachs would so receive it. Esth. i.

Thy faith then is one of the bowls, or basons of the temple, by, or according to which, thou receivedst thy mess, when sitting feasting at the table of God.

And observe, all the bowls were not made of gold, as all faith is not of a saving sort. It is the golden faith that is right ; the silver bowls were of an inferior sort. Rev. iii. 18.

Some, I say, have golden faith ; all faith is not so. Wherefore look to it, soul, that thy bowl, thy faith, be golden faith, or of the best kind. Look, I say, after a good faith, and great, for a great faith receives a great mess.

Of old, beggars did use to carry their bowls in their laps, when they went to a door for alms. Consequently if their bowls were but little, they oftentimes came off by the loss, though the charity of the giver was large. Yea, the greater the charity, the larger the loss, because the beggar's bowl was too little. Mark it well, it is oftentimes thus in the matters of our God.

Art thou a beggar, a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. *According to thy faith,* saith he, *be it unto thee.*

## LI. *Of the flaggons and cups of the Temple.*

THE next thing to be considered, is the flaggons and cups of the temple; of these we read, 1 Chron. xxviii. 17; Jer. lii. 19.

These were of great use among the Jews, especially on their feasting days; as of their sabbaths, new moons, and the like. Levit. xxiii. 13.

For instance, the day that David danced before the ark, he dealt among all the people, even to the whole multitude of Israel, as well to the women as to the men, to every man a cake of bread, a good piece of flesh, and a flaggon of wine. 2 Sam. vi. 19.

*In this mountain, that is, in the temple typically, saith the prophet, shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined.*

These are feasting times; the times in which our Lord used to have his spouse into his wine cellar, and in which he used to display with delight his banner over her head in love. Song. ii. 5.

The church of Christ alas! is of herself a very sickly, puely thing, a woman, a weaker vessel; but how much more must she needs be so weak, when she is sick of love? Then she indeed has need of a draught, for she now sinks and will not else be supported; *Stay me with flaggons*, saith she, *and comfort me with apples, for I am sick of love.*

These flaggons, therefore, were types of those feastings, and of those large draughts of divine love, that the Lord Jesus draweth for and giveth to his spouse in those days that he feasteth with them: for then he saith, *Drink, yea, drink abundantly, O beloved.* This he does to cheer her up under the hours of sadness and dejection; for now *new corn makes young men cheerful, and new wine the maids.* Prov. xxxi. 6, 7.

As there were flaggons, so there were cups: and they are called the cups of consolation, and cups of salvation, because, as I said, they were they by which God, at his feastings with his people, or when he suppeth with them, giveth out the more large draughts of his love unto his saints, to revive the spirits of the humble, and to revive the hearts of the contrite ones. At these times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into his

grace, and to be merry with him Psa. xxiii. 5; Luke xv. 22—24.

This is that to which the apostle alludeth, when he saith, "Be not drunk with wine wherein is excess, but be ye filled with the spirit; speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord.

For the cups, as to their use in the general, understand them as of the bowls made mention of before. For assurance are the blooms and flowers of faith, not always on it, though usually on feasting days it is so. So the degrees of the one is still according to the measure of the other. Eph. v. 18; James v; Rom. xv. 13.

### LII. *Of the Chargers of the Temple.*

IN the tabernacle they had but twelve of them, and they were made of silver; but in the temple they had in all a thousand and thirty. The thirty were made of gold, and the rest were made of silver. Numb. vii. 7.

These chargers were not for uses common or profane, but, as I take it, they were those in which the passover, and other meat offerings, were dressed up, when the people came to eat before God in his holy temple.

The meat, you know, I told you, was opposite to milk; and so are these chargers to the bowls, and cups, and flaggons of the temple.

The meat was of two sorts, roasted or boiled. Of that which was roasted, was the passover; and of that which was boiled, were the trespass offerings. Wherefore, concerning the passover, he saith, "Eat not of it raw, nor sodden at all in water, but roast with fire; his head with his legs, and with the purtenance thereof."

This roast meat was a type of the body of Christ, as suffering for our sins, the which when it was roast, was, and is dressed up in chargers, and set before the congregation of the saints.

But what were the chargers a type of?

I also ask, in what chargers our gospel passover is now dressed up, and set before the people? Is it not in the evangelists, the prophets, and epistles of the apostles? They therefore are the chargers and the ordinance of the supper; in these also are the trespass offerings, with what is fried in pans, mystically prepared for the children of the Highest.



And why might they not be a type of gospel sermons? I answer, I think not so fitly, for alas! the best of sermons in the world, are but as thin slices cut out of those large dishes. Our ministers are the carvers, good doctrine is the meat, and the chargers in which this meat is found, are the holy canonical scriptures, &c. though as I said, most properly the New Testament of our Lord and Saviour Jesus Christ.

There is in these chargers, not only meat, but sauce (if you like it) to eat the meat withal; for the passover there are bitter herbs, or sound repentance; and for other, as the thank offerings, there is holy cheerfulness and prayers to God for grace. All these are set forth before in the holy scriptures, and presented to us thereby as in the golden chargers of the temple. He that will scoff at this, let him scoff. The chargers were a type of something; and he that can show a fitter antitype than is here proposed to consideration, let him do it, and I will be thankful to him.

Christians, here is your meat before you: and this know, the deeper you dip it in the sauce, the better it will relish. But let not unbelief teach you such manners, as to make you leave the best bits behind you. For your liberty is to eat freely of the best, of the fat, and of the sweet.

### LIII. *Of the goings out of the Temple.*

As to the comings into the temple, of them we have spoken already; namely, of the outer and inner court, as also of the doors of the porch and temple. The coming in was but one strait course, and that a type of Jesus Christ; but the goings out were many. John x. 9.; chap. xiv. 6.

Now, as I said, it is insinuated that the goings out are many, answerable to the many ways which the children of men have invented to apostatize in from God. Christ is the way into, but sin the way out of the temple of God. True, I read not of a description of the goings out of his house, as I read of the comings in. Only when they had Athaliah out thence, she is said to go out by the way by which horses come into the king's stables, and there she was slain, as it were upon the horse dung-hill.

When Uzziah also went out of his house for his transgression, he was cast out of all society, and made to dwell in a kind of pest-house, even to the day of his death. 2 Chron. xxvi. 20, 21.

Thus, therefore, though these goings out are not particularly described, the judgments that followed them that have for their transgressions been thrust out thence, have been both remarkable and tremendous; for, to die upon a dunghill, or in a pest-house, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such; no greatness shall prevent it: "Yea, and will take them away with it. I will drive them out of my house," says he, "I will love them no more."

But what are we to understand in gospel days, by going out of the house of the Lord, for or by sin?

I answer, if it be done voluntarily, then sin leads you out: if it be done by the holy compulsion of the church, then it is done by the judicial judgment of God: that is, they are cut off, and cast out from thence, as a just reward for their transgressions.

Well, but whither do they go, that are thus gone out of the temple, or church of God?

I answer not to the dunghill with Athaliah, nor to the pest-house with Uzziah, but to the devil, that is the first step, and so to hell, without repentance. But if their sin be not unpardonable, they may by repentance be recovered, and in mercy tread these courts again. Now the way to this recovery, is to think seriously what they have done, or by what way they went out of the house of God. Hence the prophet is bid to show to the rebellious house, first the going out of the house, and then the goings in. But, I say, first he bids show them the goings out thereof. Ezek. xliii. 13, 11.

And this is of absolute necessity for the recovering of the sinner: for until he that has sinned himself out of God's house, shall see what danger he has incurred to himself, by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way by which God also doth depart from his house, and that also by sin, as the occasion. The sin of man will thrust him out, and the sin of men will drive God out of his own house. Of this you read, Ezek. xi. 22. 23. For this he saith, "I have forsaken mine house, I have left my heritage, I have given the dearly beloved of my soul into the hand of her enemies."

And this also is dreadful: the great sentence of Christ upon the Jews lay much in these words, *Your house is left unto you desolate*: that is, God has left you to bare walls, and to lifeless traditions.

Consider, therefore, of this going out also. Alas! a church, a true church, is but a poor thing, if God leaves, if God forsakes it. By a true church I mean one that is congregated according to outward rule, that has sinned God away, as she had almost quite done, that was of Laodicea, Rev. iii.

He that sins himself out, can find no good in the world; and they that have sinned God out, can find no good in the church. A church that has sinned God away from it, is a sad lump indeed. You, therefore, that are in God's church, take heed of sinning yourselves out thence; also take heed, that while you keep in, you sin not God away, for henceforth no good is there. "Yea, woe unto them when I depart from them," saith God.

#### *LIV. Of the singers belonging to the Temple.*

HAVING thus far passed through the Temple, I come now to the singers there. The singers were many, but all of the church, either Jews or proselytes; nor was there any, as I know of, under the Old Testament worship, admitted to sing the songs of the church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The song of Moses, of Deborah, and of those who danced before David, with others that you read of, they were all performed, either by Jews by nature, or by such as were proselyted to their religion, Exod. xv. 1. And such worship then was occasioned by God's appearance for them, against the power of the Gentiles, their enemies.

But we are confined to the songs of the Temple, a more distinct type of ours in the church under the gospel.

1. The singers then were many, but the chief of them in the days of David were, David himself, Asaph, Jeduthan, and Heman and their sons.

2. In David's time the chief of these singers were two hundred three score and eight, 1 Chron. xxv.

These singers of old were to sing their songs over the burnt offering, which were types of the sacrificed body of Christ; a memorial of which offering we have at the Lord's table, the consummation of which Christ and his disciples celebrated with a hymn, Matt. xxvi. 30.

And as of old they were the church that did sing in the Temple, according to institution, to God, so also they are by God's appointment to be sung by the church in the New.—Hence,

1. They are said to be the redeemed that sing.



2. The songs that they sing are said to be the *songs of their redemption*, Rev. v. 9, 10.

3. They were and are songs that no man can sing but they.

But let us run a little in the parallel.

1. They were of old appointed to sing that were cunning and skilful in songs. And answerable to that it is said, that no man could learn our New Testament songs, but the hundred and forty and four thousand, which were redeemed from the earth.

2. These songs were sung with harps, psalteries, cyimbals, and trumpets; a type of our singing with spiritual joy, from grace in our hearts, 1 Chron. xxv. 6.

3. The singers of old were to be clothed in fine linen; which fine linen was a type of innocency, and an upright conversation. Hence the singers under the New Testament are said to be virgins, such in whose mouth was no guile, and that were without fault before the throne of God, 1 Chron. xv. 27, and Rev. xiv. 1—6.

4. The songs sung in the Temple were new, or such as were compiled after the manner of repeated mercies that the church of God has received, or were to receive. And answerable to this is the church to sing now new songs, with new hearts, for new mercies.

New songs, I say, are grounded on new matter, new occasions, new mercies, new deliverances, new discoveries of God to the soul, or for new frames of heart; and are such as are most taking, most pleasing, and most refreshing to the soul.

5. These songs of old, to distinguish them from heathenish ones, were called God's songs, the Lord's songs: because taught by him, and learned of him, and enjoining them to be sung to his praise. Hence David said, *God had put a new song into his mouth, even praises to our God.*

6. These Songs also were called songs of Sion, and the songs of the Temple, Ps. cxxxvii. 3.

And they are so called as they were theirs to sing there. I say, of them of Zion, and the worshippers of the Temple; I say, to sing in the church, by the church, to him who is the God of the church, for the mercies, benefits, and blessings, which she has received from him. Sion songs, temple songs, must be sung by Sion's sons, and temple-worshippers.

“The redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away. Therefore they shall come and sing in the height, or upon the mountains of Zion; and shall flow together thither,

to the goodness of the Lord. Break forth into singing, ye mountains, and let the inhabitants of the rock sing."

To sing to God, is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it, according to his institution, acceptably. I pray God it be done by all those that now-a-days get into churches, in spirit and with understanding.

#### LV. *Of the union of holy and most holy Temple.*

THAT commonly called the temple of God at Jerusalem, considered as standing of two parts, was called the outward and inward temple, or, the holy and most holy place. They were built upon one and the same foundation; neither could one go into the holiest, but as through the holy place. 1 Kings, iii. 1.

The first house, namely, that which we have been speaking of, was a type of the church militant, and the place most holy a type of the church triumphant; I say, of the church triumphant as it is now.

So then, the house standing of these two parts, was a shadow of the church both in heaven and earth. And for that they are joined together by one and the same foundation, it was to show, that they above, and we below, are yet one and the selfsame house of God. Hence they and we together are called, *The whole family in heaven and earth.*

And hence it is said again, that we who believe on earth, "are come to Mount Sion, to the city of the living God, the heavenly Jerusalem: and to an innumerable company of angels. To the general assembly, and church of the first-born, which are written in heaven, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The difference then betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True we are below stairs, and they above; they in their holy day, and we in our working day clothes: they in harbor, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say, we are all of one house, one family, and are all the children of one Father.

This therefore we must not forget, lest we debar ourselves of much of that, which otherwise, while here, we have a right

unto. Let us therefore, I say, remember, that the temple of God is but one, though divided, as one may say into kitchen and hall, above and below; or holy and most holy place. For it stands upon the same foundation, and is called but one, the temple of God, which is built upon the Lord our Saviour.

I told you before, that none of old could go into the most holy, but by the holy place, even by the vail that made the partition between. Exod. xxvi. 33.

Wherefore, they are deceived that think to go into the holiest which is in heaven, when they die; who yet abandon, and hate the holy place while they live.

Nay, Sirs, the way into the holiest, is through the holy place: the way into heaven is through the church on earth; for that Christ is there by his word to be received by faith, before he can by us in person be received in the beatifical vision. The church on earth, is as the house of the women, spoken of in the book of Esther, where we must be dieted, perfumed, and made fit to go into the bridegroom's chamber, or as Paul says, *made meet to be partakers of the inheritance of the saints in light.* Esth. iii: Col. i. 12.

#### LVI. *Of the holiest or inner Temple.*

The most holy place was, as I said, a figure of heaven itself, consequently a type of that where the most special presence of God is; and where his face is most clearly seen, and the gladness of his countenance most enjoyed. Heb. ix. 23, 24: Exod. xxv. 22: Numb. vii. 89.

The most holy place was dark, it had no windows in it, though there were such round the chambers; the more special presence of God too, on Mount Sinai, was in the thick darkness there.

1. This holiest therefore being thus made, was to show that God, as in heaven, to us on earth is altogether invisible, and not to be reached otherwise than by faith. For I say, in that this house had no windows, nothing therein could be seen by the highest light of this world. Things there were only seen by the light of the fire of the altar, which was a type of the shinings of the Holy Ghost. 1 Cor. ii. And hence it is said, notwithstanding the darkness, *He dwelleth in the light which no man can approach unto*; none but the high priest, Christ. 1 Tim. vi. 16: 1 Pet. iii. 21, 22.

2. The holiest therefore was thus built, to show how different our state in heaven will be from this our state on earth.



We walk here by one light, by the light of a written word; for that is now a light to our feet, and a lanthorn to our path. But that place, where there will be no written word, nor ordinances as here, will yet to us shine more light and clear, than if all the lights that are in the world were put together to light one man: *For God is light and in him is no darkness at all*, and in his light, and in the light of the Lamb immediately, we shall live and walk, and rejoice all the days of eternity.

3. This also was ordained thus, to show, that we, while in the first temple, should live by faith, as to what there was, or as to what was done in the second. Hence it is said, as to that, we walk by faith, not by sight. 2 Cor. v. 9.

The things that are there we are told of, even of the ark of the testimony, and mercy-seat, and the cherubims of glory, and the presence of Christ, and of God; we are, I say, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter; but otherwise we see them not. Therefore we are said to "look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."

4. The people of old were not to look into the holiest, lest they died, (Numb. xvii. 13,) save only their high-priest, he might go into it; to show, that we, while here, must have a care of vain speculations, for there is nothing to be seen by us while here, in heaven, otherwise than by God's eternal testament: true, we may now come to the holiest, even as nigh as the first temple will admit us to come; but it must be by blood and faith, not by vain imagination, sense, or carnal reason.

5. This holiest of all was four square every way, both as to the height, length, and breadth. To be thus is a note of perfection, as I showed elsewhere; wherefore it was on purpose thus built, to show us, that all fullness of blessedness is there, both as to the nature, degree, and duration. *So when that which is perfect is come, that which is in part shall be done away,*

#### LVII. *Of the vail of the Temple.*

THE vail of the temple was a hanging made of "blue and purple, and crimson, and white linen, and there were cherubims wrought thereon."

1. This vail was a partition between the holy and most holy place; and I take it, it was to keep from the sight of the worshippers the things most holy, when the high-priest went in thither, to accomplish the service of God. *Exod. xxvi. 33.*

2. The vail was a type of two things.

1. Of the visible heavens through which Christ passed when he went to make an intercession for us. And as by the vail, the high-priest went out of the people, when he went into the holiest of all; so Jesus Christ, when he ascended, was by the heavens, that great and stretched out curtain, received out of the sight of his people here. Also by the same curtain, since it is become as a tent for him to dwell in, he is still received, and still kept out of our sight; for now we see him not, nor shall until these heavens be rolled together as a scroll, and pass away like a thing rolled together. *Isa. xl. 22.*

2. This is that vail through which, the apostle saith, Jesus as the forerunner for us, entered into the presence of God. For by the vail here also must be meant the heavens, or the outspread firmament thereof; as both Mark and Peter says, "He is gone into heaven, and is on the right hand of God."

3. The vail of the temple was made of blue, the very color of the heaven. Of purple and crimson, and scarlet also, which are the color of many of the clouds: because of the reflections of the sun. But again:

4. The vail was also a type of the body of Christ. For as the temple when whole, kept the view of things of the holiest from us, but when rent, gave place to man to look into them; even so the body of Christ while whole, kept the things of the holiest from that view, we, since he was pierced have of them. Hence we are said to enter into the holiest by faith, through the vail, that is to say, his flesh. *Heb. x.*

But yet, I say, all is by faith; and indeed the rending of the vail that day that Christ was crucified, did loudly preach this to us. For no sooner was the body of Christ pierced, but the vail of the temple rent in twain from the top to the bottom; and so a way was made for a clearer sight of what there was beyond it, both in the type and antitype.

Thus you see, that the vail of the Temple was a type of these visible heavens, and also of the body of Christ; of the first, because he passed through it unto the Father; of the second, because we by it have boldness to come to the Father.

I read also of two other vails, as of that spread over the face of Moses; to the end the children of Israel should not

steadfastly behold, and of the first vail of the tabernacle. But of these I shall not in this place speak.

Upon the vail of the temple there were also the figures of cherubims wrought, that is, of angels; to show, that as the angels are with us here, and wait upon us all the days of our pilgrimage in this world; so when we die, they stand ready, even at the vail, at the door of these heavens, to come when bid, to fetch us, and carry us away into *Abraham's bosom*. Luke xvi. 22.

The vail then thus understood, teaches us first where Jesus is, namely, not here, but gone into heaven, from whence we should wait for him. It also teaches us, that if we would even now discern the glories that are in the holiest of all, we must look through Jesus to them, even through the vail, that is to say, *his flesh*. Yea, it teaches us, that we may by faith through him, attain to a kind of a presence, at least, of the beauty and sweetness of them.

#### LVIII. *Of the doors of the inner Temple.*

1. Besides the vail, there was a door to the inner Temple, and that door was made of olive-tree; "and for the entering in of the oracle, he made doors of olive-tree. The two doors also of the olive-tree, and he carved upon them cherubims, and palm-trees, and flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-tree."

2. These doors were a type of the gate of heaven, even of that which lets into the eternal mansion-house that is beyond that vail. I told you before, that the vail was a type of the visible heavens, which God spread out as a curtain, and through which Christ went, when he ascended to the right hand of the Father.

3. Now, beyond this vail, as I said, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. These are they which the Psalmist calls to when he saith, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in."

4. The doors of the temple were made of fir, but these, as you see, were made of olive: to show us by that fat tree, that rich type with what glory we shall meet, who shall be counted worthy to enter at these gates. The olive-tree has its name from the oil and fatness of its nature, and the doors that let into the holiest, were made of this olive-tree.



5. Cherubims were also carved upon these doors to show, that as the angels met us at the temple door, and as they wait upon us in the temple, and stand also ready at the vail, so even at the gate of the mansion house, they will be also ready to give us a welcome thither, and to attend us into the presence-chamber.

6. Palm-trees also, as they were carved upon the temple doors, so we also find them here before the oracle, upon the doors that let in thither; to show, that as Christ gave us the victory at our first entering into faith, so he will finish that victory, by giving us eternal salvation. Thus he is the author and finisher of our faith. For as sure as at first we received the palm branch by faith, so surely shall we wear it in our hands, as a token of his faithfulness in the heaven of heavens, forever. Rev. vii. 9.

7. Open flowers are also carved here; to show that Christ, who is the door to glory, as well as the door to grace, will be precious to us at our entering in thither, as well as at the first step we took thitherward in a sinful miserable world. Christ will never lose his sweet scent in the nostrils of his church. He is most sweet now, will be so at death, and sweetest of all, when by him we shall enter into that mansion house prepared for us in heaven.

8. The palm-trees and open flowers may also be a type of the precious ones of God, who shall be counted worthy of his kingdom; the one of the uprightness of their hearts: the other of the good savor of their lives. "The upright shall dwell in thy presence; and to him that ordereth his conversation aright I will show the salvation of God. Psal. cxl. 13.

9. Thus sweet in earth, sweet in heaven; and he that yields the fruit of the gospel here, shall find it for himself, and his eternal comfort at the gates of glory.

10. All these were overlaid with gold, as you may say, and so they were at the door of the first house. True, but observe here we have an addition. Here is gold upon gold. Gold laid on them, and then gold spread upon that. He overlaid them with gold, and then spread gold upon them. The Lord gives grace and glory. Psal. lxxxiv. 11. Gold and gold. Gold spread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold, glory is gold that is thick. Here is gold laid on, and gold spread upon that; and that both upon the palm trees and the cherubims. Gold upon the palm trees, that is on the saints; gold upon the cherubims, that is upon the angels. For, I doubt not, but

that the angels themselves shall receive additional glory, for the service which they have served Christ and his church on earth.

11. The angels are God's harvest men and doubtless he will give them good wages, even glory upon their glory then. Matt. xiii. 38-39.; chap. xxiv. 31; John iv. 36.

12. You know harvest men used to be paid well for gathering in the corn, and I doubt not but so shall these, when the great ingathering is over. But what an entrance into life is here! Here is gold upon gold at the door, at our first step into the kingdom.

### LIX. *Of the golden nails of the inner Temple.*

I SHALL not concern myself with all the nails of the temple, as of those made of iron, &c. 1 Chron. xxii. 3, but only with the golden ones, of which you read, 2. Chron. iii. 4, where he saith, "And the weight of the nails was fifty shekels of gold." These nails, as I conceive, were all fastened to the place most holy, and of form most apt to that of which they were a figure.

1. Some of them represented Christ Jesus our Lord as fixed in his mediatory office in the heavens; wherefore in one place, when the Holy Ghost speaks of Christ, as he sprang from Judah to be a mediator, saith, "Out of him came the corner, (the corner stone,) out of him the nails.

Now, since he is here compared to a nail, a golden nail, it is to show that as a nail, by driving, is fixed in his place; so Christ by God's oath, is made an everlasting priest. Heb. vii. 25. Therefore as he saith again, the nail, the Aaronical priesthood, that was fastened in a sure place, should be removed, be cut down, and fall; so he who has the key of David, which is Christ, Rev. iii. 7, shall by God, *as a nail fastened in a sure place, abide*; therefore he says again, "And he shall be for a glorious throne, or mercy seat, to his Father's house." And moreover, "That they shall hang on him" as on a nail, "all the glory of his Father's house, the offspring, and the issue, all vessels of small quantity, from the vessels of cups, even to the vessels of flaggons:" according to that which is written, "And they sang a new song to the lamb that was slain, saying, Thou art worthy," &c.

And therefore it is again that Christ, under the similitude of a nail, is accounted by saints indeed their great pledge or hope, as he is in heaven, of their coming thither. Hence they said of old, "God has given us a nail in his holy place," a nail

says the line, *a pin, a constant and sure abode*, says the margin. Now, this nail in his holy place, as was showed before is Christ; Christ as possessed of heaven, and as abiding, and ever living therein for us.

Hence he is called, as there, our head, our life, and our salvation: and also we are said there to be set down together in him. Eph. i. ult; Col. iii. 3; Eph. ii. 5, 6.

2. Some of these nails were types of the holy words of God, which forever are settled in heaven. Types, I say, of their yea and amen. Hence Solomon, in another place, compares the words of the wise God, to *goads and nails, fastened by the masters of the assemblies which are given from one shepherd*.

They are called *goads*, because such as prick the oxen on in their drawing, so God's words prick Christians on in their holy duties. They are called *nails*, to show, that as nails, when fastened well in a sure place, are not easily removed; so God's words by his will stand firm for ever! The masters of the assemblies are, first, the apostles. The one shepherd is Jesus Christ. Hence the gospel of Christ is said to be everlasting, to abide for ever, and to be more steadfast than heaven and earth.

The Lord Jesus then, and his holy words, are the golden nails of the temple, and the fixing of these nails in the temple, was to show, that Christ is the same to-day, yesterday, and for ever; and that his words abide, and remain the same for ever and ever. He then that hath Christ, hath a nail in the holiest; he that hath a promise of salvation, hath also a nail in heaven, a golden nail in heaven.

### LX. *Of the floor and walls of the inner Temple.*

1. The floor of the oracle was overlaid with cedar, and so also were the walls of this house. "He built twenty cubits on the sides of the house, both the floor, and the walls with boards of cedar. He even built for it within, for the oracle, for the most holy place."

2. In that he doth tell us with what it was ceiled, and doth also thus repeat, saying, for the oracle, for it within, even for the most holy place, it is because he would have it noted, that this only is the place that thus was done.

3. Twenty cubits, that was the length, and breadth, and height of the house; so that by thus saying, he teacheth, that thus it was built round about.



4. The cedar is, if I mistake not, the highest of the trees. Ezek. xxxi. 3—8.

Now in that it is said the house, the oracle, *was ceiled round about therewith*, it may be to show, that in heaven, and no where else, is the height of all perfections.

Perfection is in the church on earth, but not such as is in heaven.

1. There is a natural perfection, and so a penny is as natural silver as is a shilling.

2. There is a comparative perfection, and so one thing may be perfect and imperfect at the same time, as a half crown is more than a shilling, yet less than a crown.

3. There is also that which we call the utmost perfection, and that is it which cannot be added to, or taken from him; and so God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God when he speaks of his own excellency, sets it forth by its height. The high God, the most High, and the high and lofty one, and the Highest.

These terms also are ascribed to this house, for that it was the place where utmost perfection dwelt.

I take, therefore, the cedar in this place to be a note of perfection, even the cedar with which this house was ceiled.

For since it is the wisdom of God to speak to us, oftentimes by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, &c. and here by wood; how should we by them understand his voice, if we count there is no meaning in them?

*And the cedar of the house within was carved with knops and flowers; all was cedar: there was no stone seen.* 1 Kings, ix. 18.

Knops and flowers were they with which the golden candlestick was adorned, as you read. Exod. xxv.

The candlestick was a type of the church, and the knops and flowers a type of her ornaments. But what! must heaven be hanged round about with the ornaments of saints? with the fruits of their graces! Well, it is certain that something more than ordinary must be done with them, since they are *admitted to follow them into the holy place*, and since it is said, they shall have a far more exceeding and eternal weight of glory bestowed on them for them in the heavens. 2 Cor. iv. 16, 17.

*All was cedar, there was no stone seen.* Take stone in the type for that which was really so, and in the antitype for that which is so mystically, and then it may import to us that in heaven, the antitype of this holiest, there shall never be any thing of hardness of heart in them that possess it forever. All imperfection ariseth from the badness of the heart, but there will be no bad hearts in glory. No shortness in knowledge, no crossness of disposition, no workings of lusts, or corruptions will be there, no not throughout the whole heavens. Here, alas, they are seen, and that in the best of saints, because here our light is mixed with darkness ; but there will be no night, nor any stone seen.

*And the floor of the house was overlaid with gold.* 1 Kings, vi. 30. This is like that of which we read of the new Jerusalem that is to come from God out of heaven ; says the text : *The street of the city was pure gold*, and like that of which you read in Exodus. *They saw under the feet of the God of Israel, as it were a paved work of sapphire stone, and as it were, the body of heaven in its clearness.*

All the visions were rich, but this the richest, that the floor of the house should be covered, or overlaid with gold. The floor and street are walking places, and how rich will our steps be then ! Alas, here we sometimes step into the mire, and then again stumble upon blocks and stones.—Here we sometimes fall into the holes, and have our heel often caught in a snare ; but there will be none of these ! gold ! gold ! all will be gold, and golden perfections, when we come into the holy place ! Job at best took but his steps in butter, but we then shall take all our steps in the gold of the sanctuary.

#### LXI. *Of the ark of the covenant which was placed in the inner Temple.*

IN the word I read of three arks, to wit, Noah's ark ; that in which Moses was hid ; and the ark of the covenant of God. Gen. vi. 14 ; Exod. ii. 3, 5. But it is the ark of the covenant, of which I shall now speak.

“ The ark was made of shittim-wood, two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and a half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round about.”

1. This ark was called *the ark of the covenant*, as the first that you read of was called Noah's ; because as he in that was kept from being drowned ; so the tables of the covenant were kept in this from breaking.

2. This ark, in this, was a type of Christ ; for that in him only, and not in the hand of Moses, these tables were kept whole. Moses brake them, the ark keeps them.

3. Not only that wrote on two tables of stone, but that also called *the ceremonial* was put into the ark to be kept. The two tables were put into the midst of the ark, to answer to this, Thy law is within my heart to do it. But the ceremonial was put into the side of the ark, to show, that out of the side of Christ must come that which must answer that ; for out thence came blood and water ; blood, to answer the purifyings and rinsings of that law.

The ceremonies therefore were lodged in the side of the ark, to show, that they should be answered out of the side of Jesus Christ. Exod. xxv. 16, 17.

4. The ark had the name of God upon it ; yea, it was called *the strength of God and his glory*, though made of wood. And Christ is God both in name and nature, though made flesh ; *yea more, made to be sin for us*. 2 Sam. vi. 2.

5. The ark was carried upon men's shoulders this way and that, to show how Christ should be carried and preached by his apostles and ministers, into all parts of the world. Exod. xxv. 14.

6. The ark had these testimonies of God's presence accompanying it, as had no other ceremony of the law ; and Christ had those signs and tokens of his presence with him, as never had man either in law or gospel. This is so apparent, it needs no proof. And now for a few comparisons more.

1. It was at that that God answered the people, when they were wont to come to inquire of him, and in these last days God has spoken to us by his Son.

2. At the presence of the ark the waters of Jordan stood still, till Israel the ransomed of the Lord, passed over from the wilderness to Canaan : and it is by the power and presence of Christ that we pass over death, Jordan's antitype, from the wilderness of this world to heaven.

3. Before the ark the walls of Jericho fell down : and at the presence of Christ shall all high towers, and strong holds, and hiding places for sinners, be razed and dissolved at his coming. Is. vi. 20.

4. Before the ark Dagon fell, that idol of the Philistines : and before Christ Jesus devils fell, those gods of all those



idols. And he must reign till all his enemies be put under his feet, and until they be made his footstool. 1 Sam. v. 1—4.

5. The Philistines were also plagued for meddling with the ark, while they abode uncircumcised; and the wicked will one day be most severely plagued for their meddling with Christ, with their uncircumcised hearts. 1 Sam. v. 6—13.

6. God's blessing was upon those that entertained the ark as they should; and much more is, and will his blessing be upon those, that so embrace and entertain his Christ, and profess his name sincerely. 2 Sam. vi. 11.

7. When Uzza put forth his hand to stay the ark, when the oxen shook it, as despairing of God's protecting of it, without a human help, he died before the Lord: even so will all those do (without repentance,) who use unlawful means to promote Christ's religion, and to support it in the world. 1 Chron. xii. 9, 10.

8. The ark, though thus dignified, was of itself but low; but a cubit and a half high: also Christ, though he was the glory of heaven and of God, yet made himself of no reputation, and was found in the likeness of a man.

9. The ark had a crown of gold round about upon it, to show how Christ is crowned by his saints by faith, and shall be crowned by them in glory, for all the good he hath done for them; as also how all crowns shall one day stoop to him, and be set upon his head. This is showed in the type, Zech. vi. 11. 14, and in the antitype, Rev. iv. 10.

10. The ark was overlaid with gold within and without, to show that Christ was perfect in inward grace and outward life; in spirit and righteousness. John i.

11. The ark was placed under the mercy-seat, to show that Jesus Christ, as Redeemer, brings and bears, as it were, upon his shoulders, the mercy of God to God, even *in the body of his flesh, through death.*

12. When the ark was removed far from the people, the godly went mourning after it; and when Christ is hid, or taken from us, *then we mourn in those days.*

13. All Israel had the ark again, after their mourning time was over; and Christ, after his people have sorrowed for him a while, will see them again, *and their hearts shall rejoice.*

By all these things, and many more that might be mentioned, it is most evident, that the ark of the testimony was a type of Jesus Christ; and take notice a little of that which follows, namely, that the ark at last arrived to the place most holy. Heb. ix. 3, 4.

That is, after its wanderings; for the ark was first made to wander like a non-inhabitant, from place to place; now hither, and then thither; now in the hands of enemies, and then abused by friends; yea, it was caused to rove from place to place, as that of which the world was weary. I need instance to you, for proof, none other place than the 5th, 6th, and 7th chapters, of the first book of Samuel; and, answerable to this, was our dear Lord Jesus posted backwards and forwards, hither and thither, by the force of the rage of his enemies.

1. He was hunted into Egypt so soon as he was born. Matt. ii.

2. Then he was driven to live in Galilee the space of many years.

3. Also, when he showed himself to Israel, they drove him sometimes into the wilderness, sometimes into the desert, sometimes into the sea, and sometimes into the mountains; and still in every one of these places, he was either haunted or hunted by new enemies.

And, last of all, the pharisees plot for his life; Judas sells him, the priests buy him, Peter denies him, his enemies mock, scourge, buffet, and much abuse him. In fine, they get him condemned, and crucified, and buried; but, at last, God commanded and took him to his place, even within the veil, and sets him to bear up the mercy-seat, where he is to this very day; being our ark to save us, as Noah's did him, as Moses did him; yea, better, as none but Christ doth save his own.

## LXII. *Of the placing of the ark in the holiest or inner Temple.*

1. THE ark, as we have said, and as the text declares, when carried to its rest, was placed in the inner temple, or in the most holy place, even under the "wings of the cherubims." "And the priests brought in the ark of the covenant unto his place, to the oracle of the house, unto the most holy place, even under the wings of the cherubims."

2. Before this, as was said afore, the ark was carried from place to place, and caused to dwell in a tent under curtains, as all our fathers did; to show that Christ, as we, was made for a time to wander in the world, in order to his being possessed of glory.

3. But now, when the ark was brought into the holiest, it is said to be brought into its place. This world then was not Christ's place: he was not from beneath, he came from his Father's house; wherefore, while here, he was not at his

place, nor could, until he ascended up where he was before. John viii. 23.

4. Christ's proper place, therefore, is the holiest; his proper place as God, as Priest, as Prophet, as King, and as the Advocate of his people. Here, with us, he has no more to do, in person, as mediator. If he were on earth, he should not be a priest, &c. His place and work is now above with his Father, and before the angels.

5. It is said the ark was brought to the oracle of the house; Solomon was content to say, it was brought into the holiest; but he saith, his place was the oracle, the holy oracle, that is, the place of hearing: for he, when he ascended, had somewhat to say to God on the behalf of his people. To the oracle, that is, to the place of revealing: for he also was there to receive, and from thence to reveal to his church on earth, something that could not be made manifest but from this holy oracle. There, therefore, he is with two tables of testimony in his heart, as perfectly kept; he also is there, with the whole fulfilling of the ceremonial law in his side, showing and pleading the perfection of his righteousness, and the merit of his blood with his Father; and to receive and to do us good, who believe in him, how well pleased the Father is with what he has done in our behalf.

6. *Into the most holy place.* By these words is showed, whither also the ark went, when it went to take up its rest. And in that this ark was a type of Christ in this, it is to show, or further manifest, that what Christ doth now in heaven, he doth it before his Father's face. Yea, it intimates that Christ even there makes his appeals to God, concerning the worth of what he did on earth, to God the Judge of all: I say, whether he ought not, for his suffering sake, to have granted to him his whole desire, as Priest and Advocate for his people.

*Wilt thou,* said Festus to Paul, *go up to Jerusalem, and there be judged of these things before me?* Why, this our blessed Jesus was willing, when here, to go up to Jerusalem to be judged; and being misjudged there, he made his appeal to God; and is now gone thither, even into the holy place, even to him that is judge of all, for his verdict upon his doing; and whether the souls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

7. *Under the wings of the cherubims.* This doth further confirm our words; for having appealed from earth to heaven, as the ark was set under the wings of the cherubims; so he,



in his interceding with God, and pleading his merits for us, doth it in the presence and hearing of all the angels in heaven.

And thus much of the ark of the covenant, and of its anti-type. We come next to speak of the mercy-seat.

### LXIII. *Of the mercy-seat, and how it was placed in the holy Temple.*

THE mercy-seat was made in the wilderness, but brought up by Solomon, after the temple was built, with the rest of the holy things. 2 Chron. v. 2—10.

The mercy-seat, as I have showed of the ark, was but low : “Two cubits and a half was the length, and a cubit and a half the breadth thereof;” but the height thereof was without measure.

1. The length and breadth of the mercy-seat, is the same with that of the ark : perhaps to show us, that the length and breadth of the mercy of God to his elect, is the same with the length and breadth of the merits of Christ. Exod. xxv. 10, 17.

Therefore, we are said to be justified in him, blessed in him, even according to the purpose which God purposed in him.

2. But in that the mercy-seat is without measure, as to the height ; it is to show, that would God extend it, it is able to reach even them that fall from heaven, and to save all that ever lived on earth, even all that are now in hell. For there is not only bread enough for them that shall be saved, but bread enough and to spare. Luke xv. 17.

*And thou shalt, says God, put the mercy-seat above upon the ark.* Thus he said to Moses, and this was the place David assigned for it.

Now, its being by God's ordinance placed thus, doth teach us many things.

1. That mercy's foundation to us is Christ. The mercy seat was set upon the ark of the testimony, and there it rested to usward. Justice would not, could not, have suffered us to have had any benefit by mercy, had it not found an ark, a Christ to rest upon. “Deliver them,” saith God, “from going down into the pit, for I have found a ransom.”

2. In that it was placed above, it doth show also that Christ was of mercies ordaining a fruit of mercy. Mercy is above, is the ordainer ; God is love, and sent of love his Son to be

the Saviour and propitiation for our sins. John iii. 16 ; 1 John, iv. 10.

3. In that the mercy seat and ark were thus joined together, it also shows, that without Christ mercy doth not act. Hence, when the priest came of old to God for mercy, he did use to come into the holy place with blood ; yea, and did use to sprinkle it upon the mercy seat, and before it, seven times. Take away the ark, and the mercy seat will fall, or come greatly down at least : so take away Christ, and the flood gate of mercy is let down, and the current of mercy stopt. This is true ; for so soon as Christ shall leave off to mediate, will come the eternal judgment.

4. Again, in that the mercy seat was set above upon the ark, it teacheth us to know that mercy can look down from heaven, though the law stand by and looks on ; but then it must be in Christ, as kept there, and fulfilled by him for us. The law out of Christ is terrible as a lion ; the law in him is meek as a lamb. The reason is, for that it finds in him enough to answer for all their faults, that come to God for mercy by him. *Christ is the end of the law for righteousness* ; and if that be true, the law for that can look no further, whoever comes to God by him. The law did use to sentence terribly, until it was put into the ark to be kept : but after it was said, *It is there to be kept*, we read not of it as afore.

5. Let them then that come to God for mercy, be sure to come to him by the ark, Christ. For grace, as it descends to us from above the mercy seat, so that mercy seat doth rest upon the ark. Wherefore, sinner, come thou for mercy that way : for there, if thou meetest with the law, it can do thee no harm ; nor can mercy, shouldst thou elsewhere meet it, do thee good.

Come, therefore, and come boldly to the throne of grace, this mercy seat, thus borne up by the ark, and *obtain mercy, and find grace to help in time of need*.

Wherefore the thus placing of things in the holiest, is admirable to behold in the word of God : for that, indeed, is the glass, by and through which we must behold this glory of the Lord. Here we see the reason of things ; here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him : it is because the law has been kept by the Lord Jesus Christ ; for as you see the mercy seat stands upon the ark of the covenant, and there God acts in a way of grace towards us.

#### LXIV. *Of the living waters of the inner Temple.*

ALTHOUGH, in the holy relation of the building of the temple, no mention is made of these waters, but only of the mount on which, and of the materials with which the king did build it; yet it seems to me that in that mount and there too where the temple was built, there was a spring of living water. This seems more than probable, by Ezek. xlvii. 1, where he saith, "He brought me to the door of the house, and behold waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

So again, Joel iii. 18. "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Nor was the spring, wherever was the first appearance of these holy waters, but in the sanctuary, which is the holiest of all, Ezek. xlvii. 12, where the mercy seat stood, which, in Revelations, is called "The throne of God, and of the Lamb," chap. xxii. 1, 2.

This, also, is that which the prophet Zechariah means, when he says, "Living waters shall go forth from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea," &c. They are said to go forth from Jerusalem, because they came down to the city from out of the sanctuary, which stood in Jerusalem.

This is that which, in another place, is called a river of water of life, because it comes forth from the throne; and because it was at the head of it, as I supposed, used in and about temple worship. It was with this, I think, that the molten sea, and the ten lavers were filled, and in which the priests washed their hands and feet, when they went into the temple to do service; and that, also, in which they washed the sacrifices, before they offered them to God; yea, I presume, all the washings and rinsings about their worship, was with this water.

This water is said, in Ezekiel and Revelations, to have the tree of life grow on the banks of it, Ezek. xlvii.; Rev. xxii. and was a type of the Word and Spirit of God, by which both Christ himself sanctified himself, in order to his worship, as high-priest; and, also, this water is that which heals all those that shall be saved; and by which, they being sanctified thereby also, do all their works of worship and service acceptably, through Jesus Christ our Lord.



This water, therefore, is said to go forth into the sea, the world, and to heal its fish, the sinners, therein; yea, this is that water of which Christ Jesus our Lord saith, *Whosoever shall drink thereof shall live for ever.*

LXV. *Of the chains which were in the oracle or inner Temple.*

As there were chains on the pillars that stood before the porch of the temple, and in the first house; so, like unto them, there were chains in the holiest, here called the oracle.

These chains were not chains in show, or as carved on wood, &c. but chains, indeed, and that of gold; and they were prepared to make a partition *before the oracle within.* 1 Kings, vi. 21; 2 Chron. iii. 16.

I told you before, that the holiest was called the oracle; not because, in a strict sense, the whole of it was so, but because such answer of God was there, as was not in the outward temple: but, I think, that the ark and mercy seat was, indeed, more specially that called the oracle; *for there will I meet with thee*, saith God, *and from above that will I commune with thee.* When David said, "I lift my hands towards thy holy oracle;" he meant not so much towards the holiest house, as towards the mercy seat that was therein. Or, as he saith in the margin, "Toward the oracle of thy sanctuary."

1. When, therefore, he saith, *before the oracle*, he means these chains were put in the most holy place, before the ark and mercy seat, to give to Aaron and his sons to understand, that an additional glory was there; for the ark and mercy seat were preferred before that holy house itself, even as Christ and the grace of God is preferred before the highest heavens. "The Lord is high above all nations, and his glory is above the heavens."

So, then, the partition that was made in this house by these chains, these golden chains, was not so much to divide the holy from the place most holy, as to show that there is in the holiest house, that which is yet more worthy than it.

The holiest was a type of heaven, but the ark and mercy seat were a type of Christ, and of the mercy of God to us by him; and I trow any man will conclude, if he knows what he says, that the God and Christ of heaven are more excellent than the house they dwell in. Hence David said again, "Whom have I in heaven but thee?" For thou art more excellent than they.

For though that which is called heaven would serve some ; yea, though God himself was out of it, yet none but the God of heaven will satisfy a truly gracious man : it is God that the soul of this man thirsteth for ; it is God that is his exceeding joy.

These chains, then, as they made the partition in the most holy place, may teach us, that when we shall be glorified in heaven, we shall yet, even then, and there, know that there will continue an infinite disproportion between God and us. The golden chains that are there will then distinguish the Creator from the creature.

For we, even we which shall be saved, shall yet retain our own nature, and shall still continue finite beings ; yea, and shall there also see a disproportion between our Lord, our head, and us ; for though now we are, and also then shall be like him as to his manhood ; yea, and shall be like him also as being glorified with his glory ; yet he shall transcend and go beyond us, as to degree and splendor, as far as ever the highest king on earth did shine above the meanest subject that dwelt in his kingdom.

Chains have of old been made use of as notes of distinction, to show who are bondmen, and who free : yea, they shall at the day of judgment be a note of distinction of bad and good ; even as here they will distinguish the heavens from God, and the creature from the Creator. 2 Pet. ii. 4 ; Jude 6.

True, they are chains of sin and wrath, but these chains of gold ; yet these chains, even these chains also will keep creatures in their place, that the Creator may have his glory, and receive those acknowledgments there from them, which is due unto his Majesty. Rev. iv. and chap. v. 11—15.

#### LXVI. *Of the high priest, and of his office in the inner Temple.*

WHEN things were thus ordained in the house most holy, then went the high priest in thither, according as he was appointed, to do his office, which was to burn incense in his golden censer, and to sprinkle with his finger the blood of his sacrifice, for the people upon and above the mercy seat. Exod. xxx. 7—10.

Now for this special work of his, he had peculiar preparations.

1. He was to be washed in water.
2. Then he was to put on his holy garments.

3. After that he was to be anointed with holy oil.

4. Then an offering was to be offered for him, for the further fitting of him for his office.

5. The blood of this sacrifice must be put some of it upon his right ear, some on the thumb of his right hand, and some on the great toe of his right foot.

This done, some more of the blood, with the anointing oil, must be sprinkled upon him and upon his garment; for after this manner must he be consecrated to his work as high priest. Exod. xxix.

His being washed in water, was to show the purity of Christ's humanity.

His curious robes were a type of all the perfections of Christ's righteousness.

The holy oil that was poured on his head, was to show how Christ was anointed with the Holy Ghost unto his work, as priest.

The sacrifice of his consecration was a type of that offering Christ offered in the garden, when he mixed his sweat with his own blood, and tears, and cries, when *he prayed to him that was able to save him, and was heard in that he feared*; for with his blood, as was Aaron with the blood of the bullock that was slain for him, was this blessed one besmeared from head to foot, when his sweat, as great drops or clodders of blood, fell down from head, and face, and whole body, to the ground. Luke xxii. 44; Heb. x. 20.

When Aaron was thus prepared, then he offered his offering for the people, and carried the blood within the vail. Lev. xvi. The which Christ Jesus also answered, when he offered his own body without the gate, and then carried his blood into the heavens, and sprinkled it before the mercy-seat. Heb. xiii. 11, 12.

For Aaron was a type of Christ; his offering, a type of Christ's offering his body; the blood of the sacrifice a type of the blood of Christ; his garments a type of Christ's righteousness; the mercy seat a type of the throne of grace; the incense, a type of Christ's praise; and the sparkling of the blood of the sacrifice upon the mercy seat, a type of Christ's pleading the virtue of his sufferings for us in the presence of God in heaven.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus: and seeing we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high priest which



cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sin, who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

"This then is our high priest; and he was made so, not after the law of a carnal commandment, but after the power of an endless life: for Aaron and his sons were made priests without an oath, but this with an oath by him that said unto him, The Lord sware and will not repent; thou art a priest forever after the order of Melchisedec.

"By so much was Jesus made the surety of a better testament; and they truly were many priests because they were not suffered to continue by reason of death, but this man, because he continueth ever, hath an unchangeable priesthood.—Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the sins of the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmities; but the word of an oath, which was since the law, maketh the Son, who is consecrated for evermore.

"Now of the things which we have spoken, this is the sum: We have such an high priest who is set down on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the new tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be an high priest; seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed thee in the Mount.

"But Christ being an high priest of good things to come by a greater and more perfect tabernacle, that is to say,

not of this building, neither by the blood of bulls and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of goats, bulls, and ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God?

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entered into the holiest every year with the blood of others, for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed to men once to die, and after this the judgment; so Christ was once offered to bear the sins of many. And to them that look for him shall he appear the second time without sin unto salvation.”

#### LXVII. *Of the high priest's going into the Holiest alone.*

As it was the privilege of the high priest to go into the holiest alone, so there was something of mystery also, to which I shall speak a little: “There shall,” says God, “be no man in the tabernacle of the congregation, when Aaron goeth in to make an atonement in the holy place, until he comes out, and have made an atonement for himself and for his household, and for all the congregation of Israel.”

The reason is, for that Christ is mediator alone; he trod the wine-press alone; and of the people there was none with him to help him there. Isa. lxiii.; 1 Tim. ii. 5.

Of the people there was none to help him to bear his cross, or in the management of the first part of his priestly office: why then should there be any share with him in his executing of the second part thereof? Besides, he that helps an intercessor, must himself be innocent, or in favor upon some grounds not depending on the worth of the intercessor. But as to the intercession of Christ, who can come in to help upon the account of such innocency or worth? Not the highest angel; for there is none such but one, wherefore he must do that alone. Hence it is said, he went in alone, is there alone, and there intercedes alone. And this is manifest not only in the type Aaron, but in the antitype Christ Jesus.

I do not say there is no man in heaven but Jesus Christ ; but I say he is there to make intercession for us alone. Yea the holy text says more.

“ I go,” saith Christ, “ to prepare a place for you ; and if I go and prepare a place for you, I will come again and take you to myself, that where I am, there ye may be also.” This text seems to insinuate, that Christ is in the holiest or highest heavens alone ; and that he there alone must be until he has finished his work of intercession ; for not till then, he comes again to take us to himself.

Let us grant Christ the pre-eminence in this, as also in all other things : for he is intercessor for his church, and makes it for them in the holiest alone. 'Tis said he is the light that no man can approach unto.

LXXVIII. *Of the high priest going in thither but once a year.*

As the high priest went into the holiest, when he went in thither alone ; so to do that work, he went in thither but once a year. “ Thou shalt not come at all times,” saith God to him, “ into the holy place within the vail, before the mercy seat, which is upon the ark, that thou die not.”

And as he was to go in thither but once a year, so not then neither, unless clothed and adorned with his Aaronical holy robes. Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breast, and the jingling bells upon the skirts of his garment ; nor would all this do, unless he went in thither with blood. *Exod. xxviii. ; Lev. xvi.*

Now, this once a year, the apostle taketh special notice of, and makes great use of it. *Once a year*, saith he, this high priest went in thither : once a year, that is, to show, that Christ should once in the end of the world, go into heaven itself, to make intercession there for us. For by this word *year*, he shows the term and time of the world is meant ; and by *once* in that year, he means once in the end of the world.

“ Not,” saith he, “ that he should offer himself often ; as the high priest entered into the holy place every year with the blood of others : for then must he often have suffered, since the foundation of the world. But now once in the end of world hath he appeared to put away sin, by the sacrifice of himself.”

And having thus once offered his sacrifice without the vail he is now gone into the holiest, to perfect his work of media-



tion for us; not in the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

Now if our Lord Jesus is gone indeed, now to appear in the presence of God for us; and if this now be the once a year that the type speaks of; the once in the end of the world, as our apostle says; then it follows that the people of God should all stand waiting for his benediction, that to them he shall bring with him when he shall return from thence. Wherefore he adds, "Christ was once offered to bury the sins of many, and to them that look for him shall he appear the second time without sin unto salvation."

This therefore shows us the greatness of the work that Christ has to do at the right hand of God, for that he stays there so long. He accomplished all the first part of his priesthood in less than forty years, if you take in the making of his holy garments and all; but above this second part thereof, he has been above in heaven, above sixteen hundred years, and yet has not done.

This therefore calls for faith and patience in saints, and by this he also tries the world; so that they, in mocking manner, begin to say already, *Where is the promise of his coming?*

But I say again, *We must look and wait.*

If the people waited for Zacharias, and wondered that he staid so long, because he staid in the holy place somewhat longer than they expected, no marvel if the faith of the world about Christ's coming is fled and gone long ago, yea, and that the children also are put to wait, since a scripture *little while* doth prove so long. For that which the apostle saith *yet a little while*, doth prove to some to be a very long while.

True, Zacharias had then to do with the angels, and that made him stay so long. O but Jesus is with God, before him, in his presence, talking with him, swallowed up in him, and with his glory, and that is one cause he stays so long. He is there also pleading his blood for his tempted ones, and interceding for all his elect, and waits there till all his be fitted for, and ready to enter into glory. I say, he is there, and there must be till then; and this is another reason why he doth stay the time we count so long.

And indeed it is a wonder to me, that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill-treatment he met with here before. But what will not love do? Surely he will never touch the ground again, had he not a people here that cannot be made

perfect but by his coming to them. He also is made judge of quick and dead, and will get him glory in the ruin of them that hate him.

His people are as himself to him. Can a loving husband abide to be always from a beloved spouse? Besides, as I said, he is to pay the wicked off for all their wickedness, and that in that very plat where they have committed it. Wherefore the day appointed for this is set, and he will and shall come quickly to do it.

For however the time may seem long to us, yet, according to the reckoning of God, it is but a little while since he went into the holiest to intercede. "A thousand years with the Lord is but as one day;" and after this manner of counting, he has not been gone yet two full days into the holiest. "The Lord is not slack concerning his promise, as some men count slackness; he will come quickly, and will not tarry."

*LXIX. Of the cherubims, and of their being placed over the mercy seat in the inner Temple.*

THERE were also cherubims in the most holy place, which were set on high above the mercy seat. See 1 Kings, vi.

1. These are called by the apostle, "The cherubims of glory, covering the mercy seat." Heb. ix. 5.

2. These cherubims were figures of the angels of God, as in other places we have proved.

3. It is said these cherubims were made of image-work, and that in such a manner, as that they could, as some think, move their wings by art; wherefore it is said they stretched forth their wings; the wings of the "cherubims spread themselves;" and that the "cherubims spread forth their wings over the place of the ark, and the staves thereof above."

4. I read also of these cherubims, that they had chariots and wheels; by which is taught us how ready and willing the angels are to fetch us when commanded, into the paradise of God; for these chariots were types of the bosoms of the angels; and these wheels of the quickness of their motion to come for us when sent. "The chariots of God are twenty thousand, even thousands of angels; and the Lord is among them, as in Sinai, in the holy place." 1. Chron. xx. 48: Ezek. xvi. 9.

5. What difference, if any there is, between cherubims and seraphims, into that I shall now inquire; though I believe that there are divers orders and degrees of angels in the hea-

vens, as there are degrees and divers orders among men in the world. But that these cherubims were figures of the holy angels, their being thus placed in the holy oracle doth declare; for their dwelling place is in heaven, though they, for our sakes, are conversant in the world. Heb. i.

6. It is said that these cherubims, in this holy place, did stand upon their feet, to show,

1. That the angels of heaven are not fallen from their station, as the other angels are.

2. To show also that they are always ready, at God's bidding, to run with swiftness to do his pleasure.

3. To show also that they shall continue in their station, being therein confirmed by Jesus Christ, "by whom all things consist."

7. It is said their faces were inward, looking one to another, yet withal somewhat ascending, to show that the angels both behold and wonder at the mysteries of grace, as it is displayed to us-ward from off the mercy seat. "The faces of the cherubims shall look one to another; toward the mercy seat shall the faces of the cherubims be."

1. *Toward the mercy seat.* They are desirous to see it, and how from hence, I say, mercy doth look towards us.

2. *They look one towards another;* to show that they agree to rejoice in the salvation of our souls. Luke, xx. 10.

3. They are said to stand above the mercy seat, perhaps to show that the angels have not need of those acts of mercy and forgiveness as we have, who stand below, and are sinners. They stand above it, they are holy. I do not say they have no need that the goodness of God should be extended to them, for it is by that they have been and are preserved: but they need not to be forgiven, for they have committed no iniquity.

4. They stand there also with wings stretched out, to show how ready, if need be, the angels are to come from heaven to preach this gospel to the world. Luke ii. 9—14.

5. It is said in this, that thus standing, their wings did reach from wall to wall; from one side of this holy house to the other, to show, that all the angels within the boundaries of the heavens, with one consent and one mind, are ready to come down to help and serve, and do for God's elect at his command.

It is said also, that their wings are stretched out on high, to show that they are only delighted in those duties which are enjoined them by the high and lofty One, and not inclined,



no not to serve the saints in their sensual or fleshly designs. It may be also to show, that they are willing to take their flight from one end of heaven to the other, to serve God and his church for good. Matt. xiii. 48, 49; chap. xxiv. 31.

*LXX. Of the figures that were upon the walls of the inner Temple.*

THE wall of the inner temple, which was a type of heaven, was, as I have already told you, ceiled with cedar, from the bottom to the top. Now by the vision of Ezekiel, it is said this wall was carved with cherubims and palm trees. "So that a palm tree was between a cherub, and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. It was made through all the house round about; and from the ground to above the door were the cherubims and the palm trees made."

1. As to these cherubims and palm trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels, and the palm trees of upright ones; we therefore here are to discourse only of the placing of them in the heavens.

2. Now you see the palm trees in the holiest are placed between a cherub and a cherub, round about the house, which methinks should be to signify, that the saints shall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims, is to be placed where God dwells; for holy writ says plainly, He dwells between the cherubims, even where, here it is said, these palm trees of upright ones, are placed.

The church on earth is called God's house, and he will dwell in it forever, and heaven itself, is called God's house, and we shall dwell in it forever, and that between the cherubims. This is more than grace, this is grace and glory, glory indeed.

3. To dwell between the cherubims, may also be to show, that there we shall be equal to the angels. Mark, here is a palm tree and a cherub, a palm tree and a cherub. Here we are a little lower, but there we shall not be a whit behind the very chief of them. A palm tree and a cherub, and an upright one between the cherubs, will then be round about the house; we shall be placed in the same rank, "neither can they die any more, for they are equal to the angels."

4. The palm trees thus placed, may be also to show us, that the elect of God shall there take up the vacancies of the fallen angels; they for sin were cast down from the holy heavens; and we by grace shall be caught up thither, and be placed between a cherub and a cherub. When I say their places, I do not mean the fickleness of that state, that they for want of electing love did stand in while in glory; for the heavens, by the blood of Christ, is now to us become a purchased possession; wherefore, as we shall have redeeming blood, we shall there abide, and go no more out; for by that means that kingdom will stand to us unshaken.

5. These palm trees, I say, seem to take their places, who for sin were cast from thence. The elect therefore take that place in possession, but a better crown forever. Thus *Israel possessed that of the Canaanites*, and David Saul's kingdom, and Matthias the apostleship of Judas. Acts i. 22—26.

6. Nor were the habitations which the fallen angels lost excepting that which was excepted before, at all inferior to theirs that stood; for their captain and prince is called the son of the morning, for he was the antitype thereof. Isa. xiv. 12.

7. Thus you see they were placed from the ground, up to above the door; that is, from the lowest to the highest angel there: for as there are great saints and small ones in the church on earth, so there are angels of divers degrees in heaven, some greater than some; but the smallest saint, when he gets to heaven, shall have an angel's dignity, an angel's place; from the ground, you shall find a palm tree between a cherub and a cherub.

8. And every cherub had two faces; so here; but I read in chap. x. that they had four faces apiece: the first was the face of a cherubim; the second the face of a man; the third the face of a lion; and the fourth the face of an eagle."

9. They had two faces apiece; not to show that they were of a double heart, "for their appearance and themselves was the same, and they went every one straight forward."

These two faces, then, were to show here the quickness of their apprehension, and their terribleness to execute the mind of God. The face of a man signifies them masters of reason; the face of a lion, "the terribleness of their presence."

In another place I read of their wheels; yea, that themselves, their whole bodies, their backs, their hands, their wings, and their wheels, "were full of eyes round about."

And this is to show us how knowing and quicksighted they are in all providences and dark dispensations, and how nim-

ble in apprehending the mischievous designs of the enemies of God's church, and so how able they are to undermine them.— And forasmuch also as they have the face of a lion, we by that are showed how full of power they are, to kill and to destroy, when God says, Go forth and do so.

Now with these we must dwell and cohabit, a palm tree and a cherub: a palm tree and a cherub, must be from the ground to above the door, round about the house, the heavens.

“ So that the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side.”

By these two faces may also be showed, that we in the heavens shall have glory sufficient to familiarize us to the angels. Their lion-like looks, with which they used to fright the biggest saint on earth, as you have it, Gen. xxxii. 30; Judges xiii. 15, 22, shall then be accompanied with the familiar looks of a man. Then angels and men shall be fellows, and have to do with each other as such.

Thus you see something of that little I have found in the temple of God.



**THE**  
**JERUSALEM SINNER SAVED :**

**OR**  
**GOOD NEWS FOR THE VILEST OF MEN.**

**BEING AN HELP FOR DESPAIRING SOULS : SHEWING, THAT JE-  
SUS CHRIST WOULD HAVE MERCY IN THE FIRST  
PLACE OFFERED TO THE BIGGEST  
SINNERS.**

**TO WHICH IS ADDED,**

**AN ANSWER TO THOSE GRAND OBJECTIONS THAT LIE IN THE  
WAY OF THEM THAT WOULD BELIEVE : FOR THE  
COMFORT OF THOSE THAT FEAR THEY HAVE  
SINNED AGAINST THE HOLY GHOST.**



## TO THE READER.

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COURTEOUS READER,

ONE reason which moved me to write and print this little book was, because, though there are many excellent heart affecting discourses in the world that tend to convert the sinner, yet I had a desire to try this simple method of mine; wherefore I make bold thus to invite and encourage the worst to come to Christ for life.

I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too; and therefore I have writ this little book.

The nation doth swarm with vile ones now, as ever it did since it was a nation. My little book in some places can scarce go from house to house, but it will find a suitable subject to spend itself upon. Now, since Christ Jesus is willing to save the vilest, why should they not by name be somewhat acquainted with it, and bid come to him under that name?

A great sinner, when converted, seems a booty to Jesus Christ, he gets by saving such an one: why then should both Jesus lose his glory and the sinner lose his soul at once, and that for want of an invitation?

I have found, through God's grace, good success in preaching upon this subject, and perhaps so I may in writing upon it too. I have, as you see let down this net for a draught; the Lord catch some great fishes by it, for the magnifying of his truth. There are some most vile in men's eyes, and some are so in their own eyes too; but some have their paintings to shroud their vileness under, yet they are naked and open unto the eyes of him with whom we have to do; and for all these God hath sent a Saviour, Jesus; and to all these the door is opened.

Wherefore, prithee, profane man, give this little book the reading. Come, pardon, and a part in heaven and glory, cannot be hurtful to thee. Let not thy lusts and folly drive thee beyond the door of mercy, since it is not locked nor bolted up against thee. Manasseh was a bad man, and Magdalen a bad woman; to say nothing of the thief upon the cross, or of the murderers of Christ: yet they obtained mercy; Christ willingly received them.



And dost thou think that those, once so bad, now they are in heaven, repent them there, because they left their sins for Christ when they were in the world? I cannot believe, but that thou thinkest they have verily got the best of it. Why, sinner, do thou likewise. Christ at heaven gates, says to thee, Come thither; and the devil, at the gates of hell, does call thee to come to him. Sinner, what sayest thou? whither wilt thou go? Don't go into the fire; there thou wilt be burned. Do not let Jesus lose his longing, since it is for thy salvation; but come to him and live.

One word more and so I have done. Sinner, here thou dost hear of love; prithee, do not provoke it, by turning it into wantonness. He that dies for slighting love, sinks deepest into hell, and will there be tormented by the remembrance of that evil, more than by the deepest cogitation of all his other sins.\* Take heed, therefore, do not make love thy tormentor, sinner.

FAREWELL.

\* The unbelieving and the abominable, who refuse to accept the loving invitation of the heavenly Charmer, the meek Lamb of God now, will ere long be forced to endure his wrath, when he puts on the fierceness of a roaring lion, at the great and terrible day of his appearing.

# GOOD NEWS FOR THE VILEST OF MEN ;

OR,

## A HELP FOR DESPAIRING SOULS.

*Beginning at Jerusalem.—LUKE, xxiv. 47.*

THE whole verse runs thus : “ And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

The words were spoke by Christ, after he rose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the gospel, and is very distinctly inserted in the holy record by Matthew and Mark. “ Go teach all nations,” &c. “ Go ye into all the world, and preach the gospel to every creature.” Matt. xxviii. 19 ; Mark xvi. 15. Only this clause is in special mentioned by Luke, who saith, that as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. Preach it, saith Christ, in all nations ; but begin at Jerusalem.

The apostles then, though they had a commission so large as to give them warrant to go and preach the gospel in all the world, yet by this clause they were limited as to the beginning of their ministry : they were to begin this work at Jerusalem. “ Beginning at Jerusalem.”

Before I proceed to an observation upon these words, I must (but briefly) touch upon two things : Namely,

1. Shew you what Jerusalem now was.
2. Shew what it was to preach the gospel to them.
- I. For the first Jerusalem is to be considered, either,
  1. With respect to the descent of her people : Or,
  2. With respect to her preference or exaltation : Or,
  3. With respect to her present state, as to her decays.
1. As to her descent : She was from Abraham and the sons of Jacob, a people that God singled out from the rest of the nations to set his love upon them.

2. As to her preference of exaltation, she was the place of God's worship and that which had in and with her, the special tokens and signs of God's favor and presence, above any other people in the world. Hence the tribes went up to Jerusalem to worship; there was God's house, God's high priest, God's sacrifices accepted, and God's eye, and God's heart perpetually. *Psa. lxxvi. 1, 2; Psa. cxxii. 1—9; 1 Kings ix. 3.* But,

3. We are to consider Jerusalem also in her decays; for as she is so considered, she is the proper object of our text, as will be further shewed by and by.

Jerusalem, as I told you, was the place and seat of God's worship, but now decayed, degenerated and apostatised.\* The word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions; they had rejected also the most weighty ordinances, and put in the room thereof their own little things. *Matt. xv; Mark vii.* Jerusalem was therefore now greatly backslidden, and become the place where truth and true religion was much defaced.

It was also now become the very sink of sin, and seat of hypocrisy, and gulf where true religion was drowned. Here also now reigned presumption, and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy, vented itself against the power of godliness, in all places where it was espied; as also against the promoters of it: yea, their Lord and Maker could not escape them.

In a word, Jerusalem was now become the shambles, the very slaughter shop for saints. This was the place wherein the prophets, Christ, and his people, were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself by wish under the guilt and damning evil of it; saying, when she had murdered the Son of God, "His blood be upon us and our children."

And though Jesus Christ did, both by doctrine, miracles, and holiness of life, seek to put a stop to their villainies, yet they shut their eyes, stopped their ears, and rested not, till, as was hinted before, they had driven him out of the world. Yea, that

\* The Jews, now dispersed throughout the whole earth, as foretold, are standing monuments of God's dreadful vengeance against sin, and particularly the damning sin of unbelief, in rejecting the Lord Christ, in whom alone is salvation. The Lord give us grace to prize and improve gospel privileges, lest we also be cut off through unbelief!



they might, if possible, have extinguished his name, and exploded his doctrine out of the world ; they, against all argument, and in despite of Heaven, its mighty hand, and undeniable proof of his resurrection, did hire soldiers to invent a lie, saying, " His disciples stole him away from the grave ;" on purpose that men might not count him the Saviour of the world, nor trust in him for the remission of sins.

They were, saith Paul, contrary to all men : for they did not only shut up the door of life against themselves, but forbad that it should be opened to any else. " Forbidding us," saith he, " to preach to the Gentiles, that they might be saved, to fill up their sin always," Matt. xxiii. 35, ch. xv. 7—9 ; Mark vii. 6—8 ; Matt. iii. 7—9 ; John viii.<sup>o</sup> 33—41 ; [Matt. xxvii. 18 ; Mark iii. 30 ; Luke ii. 5, 6 ; Matt. xxiii 37 ; Luke xiii. 33, 34 ; Psal. ii. 22, 23. ch. iv. 10 ; Matt. xxvii. 25. ch. xx. 11—16 ; 1 Thes. ii. 14—16.

This is the city, and these are the people ; this is their character, and these are their sins ; nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for sin and transgression, could, or can be compared to Jerusalem !\* especially if you join to the matter of fact the light they sinned against, and the patience which they abused. Infinite was the wickedness upon this account which they committed.

After all their abusings of wise men, and prophets, God sent unto them John Baptist, to reduce them, and then his Son to redeem them : but they would be neither reduced nor redeemed, but persecuted both to the death. Nor did they, as I said, stop here ; the holy apostles they afterwards persecuted also to death, even so many as they could ; the rest they drove from them unto the utmost corners.

II. I come now to show you what it was to preach the gospel to them. It was, saith Luke, to preach to them " repentance and remission of sins in Christ's name ;" or, as Mark has it, " to bid them repent and believe the gospel," Mark i. 15 ; not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the gospel is good that is not accompanied with it : And this he doth on purpose, because he would not have them deceive themselves : For with

\* God's ancient people were favored with high prerogatives and advantages above any other nation under heaven ; to them " pertained the adoption, the glory, the covenants, the law, the service of God, the promises, the fathers, yea, Christ himself,"—but alas ! the glory is now departed. Professor, " Be not high-minded, but fear."

what faith can he expect remission of sins in the name of Christ, that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the gospel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith in the way of receiving the gospel. Faith is that without which it cannot be received at all; and repentance that without which it cannot be received unfeignedly. When therefore Christ says, he would have repentance and remission of sins preached in his name among all nations, it is as much as to say, "I will that all men every where be sorry for their sins, and accept of mercy at God's hand through me, lest they fall under his wrath in the judgment." For as I had said, without repentance, what pretence soever men have of faith, they cannot escape the wrath to come. Wherefore Paul saith, "God commands all men every where to repent," (in order to their salvation,) "because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Acts xvii. 30.

And now we come to this clause, "Beginning at Jerusalem;" that is, that Christ would have Jerusalem have the first offer of the gospel.

1. This cannot be so commanded, because they had not now any more right of themselves thereto than had any of the nations of the world; for their sins had divested them of all self-deservings.

2. Nor yet, because they stood upon the advance ground with the worst of the sinners of the nations; nay, rather the sinners of the nations had the advanced ground of them. For Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations that God cast out before the children of Israel. 2 Chron. xxxiii.

3. It must therefore follow, that this clause, "Begin at Jerusalem," was put into this commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.\*

\* The higher a people rise under the means, the lower will be their fall if they slight them; they that have been nearest to conversion, and yet not converted shall have the greatest condemnation when judged. O highly-favored England! Tyre and Sidon, Sodom and Gomorrah, will have a milder hell than thy carnal, hypocritical, christless children!

Whatever, therefore, their relation was to Abraham, Isaac, or Jacob, however they formerly had been the people among whom God had placed his name and worship, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the highest sins which the people of the world were capable of committing. Nay, none can be capable of committing of such pardonable sins as they committed against their God, when they slew his Son, and persecuted his name and word.

From these words, therefore, thus explained, we gain this observation :

That Jesus Christ would have mercy offered in the first place to the biggest sinners.

That these Jerusalem sinners were the biggest sinners that ever were in the world, I think none will deny, that believes that Christ was the best man that ever was in the world, and also was their Lord God. And that they were to have the first offer of his grace, the text is as clear as the sun ; for it saith, " Begin at Jerusalem." " Preach," saith he, " repentance and remission of sins to the Jerusalem sinners ;" to the Jerusalem sinners in the first place.

One would a-thought, since the Jerusalem sinners were the worst and greatest sinners, Christ's greatest enemies, and those that not only despised his person, doctrine, and miracles, but that a little before had had their hands up to the elbows in his heart-blood, that he should rather have said, Go into all the world, and preach repentance and remission of sins among all nations ; and after that offer the same to Jerusalem : Yea, it had been infinite grace, if he had said so. But what grace is this, or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem, in the first place to the worst of sinners ?

Nor was this the first time that the grace which was in the heart of Christ thus shewed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived even among these Jerusalem sinners, which was the most vile amongst them, he still in his preaching did signify that he had a desire that the worst of these worst should in the first place come unto him.\* The which he showeth,

\* The grace of Christ is sovereign and almighty : and his gospel is infinitely valuable and excellent ; inasmuch as it proclaims pardon to condemned malefactors, peace to proclaimed and avowed enemies, liberty to enslaved captives, cure to diseased sinners. Blessed be God for Jesus Christ !



where he saith to the better sort of them, "The publicans and harlots enter into the kingdom of God before you." Matt. xxi. 31.

Also when he compared Jerusalem with the sinners of the nations, then he commands that the Jerusalem sinners should have the gospel at present confined to them. "Go not," saith he, "into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel," Matt. x. 5, 6, chap. xxiii. 37, but go rather to them, for they were in the most fearful plight.

These therefore must have the cream of the gospel, namely, the first offer thereof in his lifetime: Yea, when he departed out of the world, he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind, a careful mind, as it seems, to privilege the worst of sinners with the first offer of mercy, and to take from among them a people to be the first fruits unto God and to the Lamb.

The 15th of Luke also is famous for this, where the Lord Jesus takes more care, as appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other pence, or for the son that said he had never transgressed. Yea, he shows that there is joy in heaven, among the angels of God, at the repentance of one sinner, more than over ninety and nine just persons, which need no repentance. Luke xv.

After this manner therefore the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this, this clause, which he carefully put into the apostles commission to preach when he departed thence to the Father, and then you shall see that his heart was vehemently set upon it; for these were part of his last words with them, "Preach my gospel to all nations, but see that you begin at Jerusalem."

Nor did the apostles overlook this clause when their Lord was gone into heaven. They went first to them of Jerusalem, and preached Christ's gospel to them: they abode also there for a season and time, and preached it to no body else, for they had regard to the commandment of their Lord.

And it is to be observed, namely, That the first sermon which they preached after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to those which were the murderers of Jesus Christ, Acts ii. 23, for these are part of the sermon: "Ye took him, and by wick-

ed hands have crucified and slain him." Yea, the next sermon, and the next, and also the next to that, was preached to the selfsame murderers to the end that they might be saved:—Acts iii. 14, 15, 16—chap. iv. 10, 11—chap. v. 30—chap. vii. 52.

But we will return to the first sermon that was preached to these Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered.

For after that Peter and the rest of the apostles had, in their exhortation, persuaded these wretches to believe that they had killed the prince of life, and after they had duly fallen under the guilt of their murder, saying, "Men and brethren what shall we do?" he replies, by an universal tender to them all in general, considering them as Christ killers, That if they were sorry for what they had done,\* and would be baptized for the remission of their sins, in his name, they should receive the gift of the Holy Ghost. Acts ii. 37, 38.

This he said to them all, though he knew that they were such sinners. Yea, he said it without the least stick, or stop, or pause of spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an objection against one of them, that by a particular clause in his exhortation, he endeavors, that not one of them may escape the salvation offered. "Repent," saith he, "and be baptized every one of you." I shut out never a one of you. For I am commanded by my Lord to deal with you, as it were one by one, by the word of his salvation. But why speaks he so particularly? Oh! there was reason for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness, could not perhaps be reached to a removal thereof, but by this particular application. 'Repent every one of you; be baptized every one of you in his name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.'

\* Evangelical repentance is a gift and grace of the Spirit of God; it consists of a godly sorrow for sin, fleeing to Christ as the only refuge from its guilt, power and condemnation, and is accompanied with a belief in him, and life-giving virtue from him; all which is evident by bringing forth much rich and ripe fruit to the glory of God's grace.

*Obj.* But I was one of them that plotted to take away his life : May I be saved by him ?

*Peter.* Every one of you.

*Obj.* But I was one of them that bare false witness against him : Is there grace for me ?

*Peter.* For every one of you.

*Obj.* But I was one of them that cried out, Crucify, crucify him ; and that desired that Barabbas the murderer might live, rather than him : What will become of me, think you ?

*Peter.* I am to preach repentance and remission of sins to every one of you, says Peter.

*Obj.* But I was one of them that did spit in his face when he stood before his accusers ; I also was one of them that mocked him, when in anguish he hanged bleeding on the tree : Is there room for me ?

*Peter.* For every one of you says Peter.

*Obj.* But I was one of them that in his extremity said, Give him gall and vinegar to drink : Why may I not expect the same when anguish and guilt is upon me ?

*Peter.* Repent of these your wickednesses and here is remission of sins for every one of you.

*Obj.* But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others : Can there be hopes for me ?

*Peter.* There is for every one of you.\* “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Oh ! what a blessed Every one of you is here ! How willing was Peter and the Lord Jesus by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God ! How unwilling, I say, was he, that any of these should escape the hand of mercy ! Yea, what an amazing wonder it is to think, that above all the world, and above every body in it, these should have the first offer of mercy. “Beginning at Jerusalem.”

But was there not something of moment in this clause of the commission ? Did not Peter, think you, see a great deal in it, that he should thus begin with these men, and thus of-

\* All the objections are on the sinner's side, through unbelief. Christ, in his gospel of peace, answers them all in one word, “Whosoever will, let him come and take of the water of life freely ;” and “whosoever cometh I will in no wise cast out.” Lord, put forth thy power and give the will.



fer, so particularly, this grace to each particular man of them?

But, as I told you, this is not all; these Jerusalem sinners must have this offered again and again; every one of them must be offered it over and over. Christ would not take their first rejection for a denial, nor their second repulse for a denial; but he will have grace offered once, and twice, and thrice, to these Jerusalem sinners. Is not this amazing grace! Christ will not be put off: these are the sinners that are sinners indeed. They are sinners of the biggest sort; consequently such as Christ can, if they convert and be saved, best serve his ends and designs upon. Of which more anon.

But what a pitch of grace is this! Christ is minded to amaze the world, and to show, that he acteth not like the children of men. This is what he said of old, "I will not execute the fierceness of wrath, I will not return to destroy Ephraim; for I am God and not man;" Hos. xi. 9. This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is seen in our text. The biggest sinner must first be offered mercy; they must, I say, have the cream of the gospel offered unto them.

But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again, to accept of grace and forgiveness, for their murder committed upon the Son of God. You have killed, yea, "you have denied, the holy one and the just, and desired a murderer to be granted unto you; and killed the prince of life." Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers;\* Acts iii. 14, 15, as being loth that they should escape the mercy of forgiveness; and he exhorts them again to repent, "that their sins might be blotted out;" ver. 19, 20.

Again, in the fourth chapter, he charges them afresh with this murder, ver. 10, but withal tells them, "Salvation is no other." Then like a heavenly decoy, he puts himself also

\* This is the awful case of every unconverted person: we are all born in sin, children of wrath, and heirs of hell: like silly sheep gone astray, we know not which way to return, till we hear the Shepherd's voice. "Can these dry bones live?" Lord, put life and spirit into them! Raise the dead; be eyes to the blind, ears to the deaf, and feet to the lame.

among them, to draw them the better under the net of the gospel; saying, "There is none other name under heaven given among men, whereby we must be saved;" ver. 12.

In the fifth chapter you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them, That that very Jesus whom they had slain and hanged on tree, him hath God raised up, and exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins; ver. 29, 30, 31. Still insinuating, that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

It is true, after they began to kill again, and when nothing but killing would serve their turn, then they that were scattered abroad went every where preaching the word. Yet even some of them were so hankered after the conversion of the Jews, that they preached the gospel only to them. Also the apostles still made their abode at Jerusalem, in hopes that they might yet let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the gospel, in the first place, to those of them that for their wickedness were scattered like vagabonds among the nations: yea, and when they rendered rebellion and blasphemy for their service and love, they replied, "It was necessary that the word of God should first have been spoken to them;" Acts i. 8; xiii, 46, 47.

Nor was this their preaching unsuccessful among these people; but the Lord Jesus so wrought with the word thus spoken, that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first; and afterwards two thousand more; for now they were in number about five thousand; whereas before the sermon was preached to these murderers, the number of the disciples "were not above a hundred and twenty;" Acts i. 16; ii. 41; iv. 4.

Also among these people that thus flocked to him for mercy, there was a "a great company of priests;" Acts vi. 7. Now the priests were they that were the greatest of these biggest sinners: they were the ringleaders, they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that was the cause why the uproar increased, until Pilate had given sentence upon him. "The chief priests and elders," says the text, "persuaded (the people) the multitude that they should ask Barabbas,

and destroy Jesus ;” Matt. xxvii. 20. And yet behold the priests, yea, a great company of the priests, became obedient to the faith.\*

Oh the greatness of the grace of Christ ! that he should be thus in love with the souls of Jerusalem sinners ! That he should be thus delighted with the salvation of the Jerusalem sinners ! that he should not only will that his gospel should be offered them, but that it should be offered unto them first, and before other sinners were admitted to a hearing of it ; “ Begin at Jerusalem.”

Was this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the soul, if the sinner be penitent, how bad a life soever he has lived, how many soever in number are his sins ?

But this grace is hid from the eyes of men, the devil hides it from them ; for he knows it is alluring, he knows it has an attracting virtue in it ; for this is it, that above all arguments can draw the soul to God.

I cannot help it, but must let drop another word. The first church, the Jerusalem church, from whence the gospel was to be sent into all the world, was a church made up of Jerusalem sinners. These great sinners were here the most shining monuments of the exceeding grace of God.

Thus you see I have proved the doctrine ; and that not only by showing you that this was the practise of the Lord Jesus Christ in his life time, but his last will when he went up to God ; saying, “ Begin to preach at Jerusalem.”

Yea, it is yet further manifested, in that when his ministers first began to preach there, he joined his power to the word, to the converting of thousands of his betrayers and murderers ; and also many of the ringleading priests to the faith.

I shall now proceed and shall shew you,

1. The reasons of the point :

2. And then make some application of the whole.

The observation you know, is this : Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sinners ; “ Preach repentance and remission of sins, in my name, among all nations, beginning at Jerusalem.”

\* The truth of God, when clothed with his divine spirit and power, is irresistible ; having the strength of God in it, armed error must fall before it ; this was exemplified in the conversion of many of those bitter enemies to Christ, the priests. An arrow dipt in the blood of Jesus, will subdue the most obdurate heart it reaches.



The reasons of the points are :

First, Because the biggest sinners have most need thereof.~ He that has the most need, reason says, should be helped first. I mean when a helping hand is offered, and now it is: for the gospel of the grace of God is sent to help the world ; Acts xvi. 9. But the biggest sinner has most need : Therefore, in reason, when mercy is sent down from heaven to men, the worst of men should have the first offer of it. "Begin at Jerusalem." This is the reason which the Lord Christ himself renders, why in his life time he left the best and turned him to the worst ; why he sat so loose from the righteous, and stuck so close to the wicked.\* "The whole," saith he, "have no need of the physician, but the sick. I came not to call the righteous, but sinners to repentance ;" Mark ii. 15, 16, 17.

Above you read that the scribes and pharisees said to his disciples, "How is it that he eateth and drinketh with publicans and sinners?" Alas ! they did not know the reason : But the Lord renders them one, and such an one as is both natural and cogent : saying, These have need, most need. Their great necessity requires that I should be most friendly, and shew my grace first to them.

Not that the other were sinless, and so had no need of a Saviour ; but the publicans, and their companions, were the biggest sinners ; they were, as to view worse than the scribes ; and therefore in reason should be helped first, because they had most need of a Saviour.

Men that are at the point to die have more need of the physician, than they that are but now and then troubled with an heart-aching qualm. The publicans and sinners were, as it were, in the mouth of death ; death was swallowing of them down ; and therefore the Lord Jesus receives them first, offers them mercy first. "The whole have no need of a physician, but the sick. I came not to call the righteous, but sinners to repentance." The sick, as I said, is the biggest sinner, whether he sees his disease or not. He is stained from head to foot, from heart to life and conversation. This man, in every man's judgment, has most need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the visible characters, and obvious symptoms of eternal

\* The soul is mortally wounded by sin : happy only they who both know and feel it ! Christ is appointed in the council of heaven for the cure of it : but such sinners as think themselves in a healthy state, will desire no physician's help. "Jesus came not to call the (opinalive) righteous, but the (sensible) sinner to repentance." His blood cleanseth from all sin.

damnation. This is therefore the man that has need, most need : and therefore in reason should he helped in the first place. Thus it was with the people concerned in the text, they were the worst of sinners, Jerusalem sinners, sinners of the biggest size : and therefore such as had the greatest need ; wherefore they must have mercy offered to them, before it be offered any where else in the world. " Begin at Jerusalem," offer mercy first to a Jerusalem sinner. This man has most need, he is farthest from God, nearest to hell, and so one that has most need. This man's sins are in number the most, in cry the loudest, in weight the heaviest, and consequently will sink him soonest : wherefore he has most need of mercy. This man is shut up in Satan's hand, fastest bound in the cords of his sins ; one that justice is whetting his sword to cut off ; and therefore has most need, not only of mercy, but that it should be extended to him in the first place.

But a little further to shew you the true nature of this reason, to wit, That Jesus Christ would have mercy offered, in the first place, to the biggest sinners.\*

First, Mercy ariseth from bowels and compassion, from pity, and from a feeling of the condition of those in misery. " In his love, and in his pity he saveth us." And again, " The Lord is pitiful, very pitiful, and of great mercy." Isa. lxiii. 9 ; James v. 11.

Now, where pity and compassion is, there is yearning of the bowels ; and where there is that, there is a readiness to help.— And, I say, again, the more deplorable and dreadful the condition is, the more directly doth bowels and compassion turn themselves to such, and offer help and deliverance. All this flows from our first scripture proof, " I came to call them that have need ;" to call them first while the rest look on and murmur.

" How shall I give thee up Ephraim?" Ephraim was a revolter from God, a man that had given himself up to devilism ; a company of men, the ten tribes, that had worshipped devils, while Judah kept with his God. " But how shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? (and yet thou art worse than they : nor has Samaria committed half

\* Such were David, Manasseh, Magdalen, Peter, Paul, and many others, who having been grievous offenders, blasphemers and persecutors, became at length eminent examples of Christ's clemency, grace, and pardoning mercy ; and (blessings on him) he is still able and willing to save to the uttermost all who come unto God by him.

thy sins ;") Ezek. xvi. 46—51. "My heart is turned within me, and my repentings are kindled together;" Hos, xi. 8.

But where do you find that ever the Lord did thus rowl in his bowels for and after any selfrighteous man: no, no; they are the publicans and harlots, idolaters, and Jerusalem sinners, for whom his bowels thus yearn and tumble about within him: For alas! poor worms they have most need of mercy.

Had not the good Samaritan more compassion for that man that fell among thieves, (though that fall was occasioned by his going from the place where they worshipped God, to Jericho, the cursed city,) than we read he had for any other besides? His wine was for him, his oil was for him, his beast was for him; his penny, his care, and his swaddling bands for him; for alas! wretch, he had most need; Luke x. 30—35.

Zaccheus the publican, the chief of the publicans, one that had made himself the richer by wronging of others, the Lord at that time singleth him out from all the rest of his brother publicans, and that in the face of many Pharisees, and proclaimed in the audience of them all, that that day salvation was come to his house; Luke xix. 1—8.

The woman also that had been bound down by Satan for eighteen years together, his companions putting him upon it he loosed her, though those that stood by snarled at him for so doing; Luke iii. 11—13.

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers in Israel; but because their conditions were more deplorable,\* (for that) they were most forlorn, and farthest from help; Luke iv. 25, 27.

But I say, why all these, thus named? why have we not a catalogue of some holy men that were so in their own eyes, and in the judgment of the world? Alas, if at any time any of them are mentioned, how seemingly coldly doth the record of scripture present them to us? Nicodemus, a night professor, and Simon the Pharisee, with his fifty pence; and their great ignorance of the methods of grace we have now and then touched upon.

Mercy seems to be out of his proper channel, when it deals with self righteous men; but then it runs with a full stream when it extends itself to the biggest sinners. As God's mercy is not regulated by man's goodness, nor obtained by man's

\* These were the objects of discriminating grace: by divine illumination, they saw and groaned under their ignorance, rebellion, apostacy, and utter inability to return to God: this being humbly confessed, Christ steps in to their relief with, "I will; be thou clean;" Luke v. 13. Then follows peace and joy in believing.



worthiness; so not much set out by saving of any such. But more of this anon.

And here let me ask my readers a question: suppose that as thou art walking by some pond side, thou shouldst espy in it four or five children all in danger of drowning, and one in more danger than all the rest, judge which has most need to be helped out first? I know thou wilt say, he that is nearest drowning. Why, this is the case; the bigger sinner, the nearer drowning; therefore the bigger sinner the more need of mercy; yea, of help by mercy in the first place. And to this our text agrees, when it saith, "Beginning at Jerusalem." Let the Jerusalem sinner, says Christ, have the first offer, the first invitation, the first tender of my grace and mercy, for he is the biggest sinner, and so has most need thereof.

Secondly, Christ Jesus would have mercy offered in the first place to the biggest sinners, because when they, any of them receive it, it redounds most to the fame of his name.

Christ Jesus, as you may perceive, has put himself under the term of a physician, a doctor for curing of diseases: And you know that applause, and a fame, is a thing that physicians much desire. That is that helps them to patients, and that also that will help their patients to commit themselves to their skill for cure, with the more confidence and repose of spirit. And the best way for a doctor or physician to get themselves a name, is, in the first place, to take in hand and cure some such as all others have given up for lost and dead. Physicians get neither name nor fame by pricking of wheals, or picking out thistles, or by laying of plaisters to the scratch of a pin: every old woman can do this. But if they would have a name and a fame, if they will have it quickly, they must, as I said, do some great and desperate cures. Let them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give ripe wits to a fool; these are notable cures, and he that can do thus, and if he doth thus first, he shall have the name and fame he desires: he may lay a-bed till noon.

Why, Christ Jesus forgiveth sins for a name, and so begets of himself a good report in the hearts of the children of men.\* And therefore in reason he must be willing, as also he did command, that his mercy should be offered first to the biggest sinners.

\*Such as truly know Christ, and have tasted sweetness in him, will count all things else but dung and dross in comparison of his love; they will moreover be forward to invite and draw others to a saving acquaintance with him, whom they esteem altogether lovely.

"I will forgive their sins, iniquities and transgressions," says he, "and it shall turn to me for a name of joy, and a praise, and an honor before all the nations of the earth." Jer. xxxiii. 8, 9.

And hence it is that at his first appearing he took upon him to do such mighty works: He got a fame thereby; he got a name thereby, Mat. iv. 23, 24.

When Christ had cast the legion of devils out of the man of whom you read, Mark v. he bid him go home to his friends, and tell it: "Go home," saith he, "to thy friends, and tell them how great things God has done for thee, and has had compassion on thee," Mark v. 19. Christ Jesus seeks a name, and desireth a fame in the world; and therefore, or the better to obtain that, he commands that mercy should first be proffered to the biggest sinners, because by the saving of one of them, he makes all men marvel. As it is said of the man last mentioned, whom Christ cured towards the beginning of his ministry; "And he departed," says the text, "and began to publish in Decapolis, how great things Jesus had done for him; and all men did marvel," ver. 20.

When John told Christ, that they saw one casting out devils in his name, and they forbade him, because he followed not with them, what is the answer of Christ? "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me." No; they will rather cause his praise to be heard, and his name to be magnified, and so put glory on the head of Christ.

But we will follow a little our metaphor: Christ as I said, has put himself under the term of a physician; consequently he desireth that his fame, as to the salvation of sinners, may spread abroad, that the world may see what he can do. And to this end, has not only commanded, that the biggest sinners should have the first offer of his mercy, but has, as physicians do, put out his bills, and published his doings, that things may be read and talked of. Yea he has moreover, in these his blessed bills, the holy scriptures I mean, inserted the very names of persons, the places of their abode, and the great cures that by the means of his salvations he has wrought upon them to this very end. Here is, *item*, Such a one, by my grace and redeeming blood, was made a monument of everlasting life; and such a one, by my perfect obedience, became an heir of glory.\* And then he produceth their names.

\* God's regenerated and adopted ones, whose names are registered in heaven, who are really members of the gospel church, have a right, by the promises, to all that God has provided, and Christ has purchased, even to the whole inheritance of grace here, and glory in heaven.

*Item*, I saved Lot from the guilt and damnation that he had procured to himself by his incest.

*Item*, I saved David from the vengeance that belonged to him for committing of adultery and murder.

Here is also Solomon, Manasseh, Peter, Magdalen, and many others, made mention of in this book. Yea, here are their names, their sins, and their salvations recorded together, that you may read and know what a savior he is, and do him honor in the world. For why are these things thus recorded, but to show to sinners what he can do, to the praise and glory of his grace?

And it is observable, as I said before, we have but very little of the salvation of little sinners mentioned in God's book, because that would not have answered the design, to wit, to bring glory and fame to the name of the Son of God.

What should be the reason think you, why Christ should so easily take a denial of the great ones, that were the grandeur of the world, and struggle so hard for hedge-creepers and highway-men, (as that parable, Luke xiv. seems to import he doth) but to show forth the riches of the glory of his grace to his praise? This, I say, is one reason to be sure.

They that had their grounds, their yoke of oxen, and their marriage joys, were invited to come; but they make their excuse, and that served the turn. But when he comes to deal with the worst, he saith to his servants, Go ye out and bring them in hither. "Go out quickly and bring in hither the poor, the maimed, the halt and the blind; and they did so." And he said again, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke xiv. 18, 19, 20. These poor, lame, maimed, blind, hedge-creepers and highway-men, must come in, must be forced in. These, if saved, will make his merits shine.

When Christ was crucified, and hanged up between the earth and heavens, there was two thieves crucified with him; and behold he lays hold on one of them, and will have him away with him to glory. Was not this a strange act, and a display of unthought of grace? Were there none but thieves there, or were the rest of that company out of his reach? Could he not, think you, have stooped from the cross to the ground, and have laid hold on some honest man if he would? Yes, doubtless. Oh! but then he would not have displayed his grace, nor so have pursued his own designs, namely, to get himself a praise and a name; but now he has done it to purpose. For who that shall read this story but must confess, that the Son of God is full of grace; for a



proof of the riches thereof, he left behind him, when upon the cross, he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of to the end of the world to his praise.\* "Men shall speak of the might of thy terrible acts, and will declare thy greatness: They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness: They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. cxiv. 6—12.

When the word of God came among the conjurers, and those soothsayers, that you read of, Acts xix. and had prevailed with some of them to accept of the grace of Christ, the Holy Ghost records it with a boast, for that it would redound to his praise, saying,

"And many of them that used curious arts, brought their books together, and burned them before all men, and counted the price of them, and found it fifty thousand pieces of silver; so mightily grew the word of God, and prevailed." Acts xix. 19, 20. It wrenched out of the clutches of Satan some of those of whom he thought himself most sure. "So mightily grew the word of God." It grew mightily, it encroached upon the kingdom of the devil: It pursued him and took the prey: It forced him to let go his hold: It brought away captive, as prisoners taken by force of arms, some of the most valient of his army: It fetched back from, as it were, the confines of hell, some of those that were his most trusty, and that with hell had been at an agreement: It made them come and confess their deeds, and burn their books before all men; "So mightily grew the word of God and prevailed."

Thus, therefore, you see why Christ will have mercy offered in the first place to the biggest sinners; they have most need thereof: and this is the most ready way to extol his name that rideth upon the heavens to our help. But,

Thirdly, Christ Jesus would have mercy offered in the first place to the biggest sinners, because by their forgiveness and salvation, others hearing of it, will be encouraged the more to come to him for life.

For the physician, by curing the most desperate at the first, doth not only get himself a name, but begets encouragement

\* This was truly a miracle of grace and sovereign mercy. It was effected by the mighty power of God the Holy Ghost, who enlightens the eyes of the sinner's understanding, to see his own deplorable misery, the excellency of Christ, and the alone sufficiency and all-sufficiency of his grace for salvation.

in the minds of other-diseased folks to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diseases, his fame was spread abroad; "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them; and there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan. Mat. iv. 24, 25.

See here, he first by working gets himself a fame, a name, and renown, and now men take encouragement, and bring from all quarters their diseased to him, being helped by what they had heard, to believe that their diseased should be healed.

Now, as he did with those outward cures, so he does in the proffers of his grace and mercy: he proffers that in the first place to the biggest sinners, that others may take heart to come to him to be saved.\* I will give you a scripture or two, I mean to show you that Christ by commanding that his mercy should in the first place be offered to the biggest of sinners, has a design thereby to encourage and provoke others to come also to him for mercy.

"God," saith Paul, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." But why did he do this? "That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." Eph. ii. 4—7.

See, here is a design; God lets out his mercy to Ephesus of design, even to show to ages to come the exceeding riches of his grace, in his kindness to them through Christ Jesus. And why to show by these the exceeding riches of his grace to ages to come, but to allure them, and their children also, to come to him, and to partake of the same grace through Christ Jesus.

But what was Paul, and the Ephesian sinners? (of Paul we will speak anon.) These Ephesian sinners, they were men

\* None will be disposed to come to the Savior, till they have been so far awakened by the threatenings of God's wrath to a sight of their misery, as to make them see their need of Christ held out in the promise, and to flee for refuge to the only hope set before them in the gospel.

dead in sins, men that walked according to the dictates and motions of the devil: worshippers of Diana, that effeminate goddess; men far off from God, aliens and strangers to all good things; such as were far off from that, as I said, and consequently in a most deplorable condition. As the Jerusalem sinners were of the highest sort among the Jews, so these Ephesian sinners were of the highest sort among the Gentiles. Eph. ii. 1, 2, 3; Acts xix. 35; Eph. ii. 11, 12.

Wherefore, as by the Jerusalem sinners, in saving them first, he had a design to provoke others to come to him for mercy, so the same design is here set on foot again, in his calling and converting the Ephesian sinners, that in the ages to come he might show the exceeding riches of his grace, says he, "in his kindness towards us through Christ Jesus. There is yet one hint behind. It is said that God saved these "for his love;" that is, as I think, for the setting forth, for the commendations of his love, for the advance of his love, in the hearts and minds of them that should come after. As who should say, God has had mercy upon and been gracious to you, that he might show to others, for their encouragement, that they have ground to come to him to be saved. When God saved one great sinner, it is to encourage another great sinner to come to him for mercy.

He saved the thief, to encourage thieves to come to him for mercy; he saved Magdalen, to encourage other Magdalens to come to him for mercy; he saved Saul, to encourage Sauls to come to him for mercy; and this Paul himself doth say; "For this cause," saith he, "I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. i. 16.

How plain are the words! Christ, in saving of me, has given to the world a pattern of his grace, that they might see, and believe, and come and be saved; that they that are to be born hereafter might believe on Jesus Christ to life everlasting.\*

But what was Paul? Why he tells you himself; "I am," says he, "the chief of sinners; I was," says he, "a blasphemer, a persecuter, an injurious person; but I obtained mer-

\* O sinner beseech the Lord to enable you to welcome the grace that is welcomeing you; then you shall find, in the Lord's time that you shall be made as kindly welcome as ever a sinner was since Adam's fall, and as ever any sinners were that are now glorified saints.



cy." 1 Tim. i. 14, 15. Ay, that is well for you, Paul; but what advantage have we thereby? Oh, very much, saith he; for, "for this cause I obtained mercy," that in me first, Jesus Christ might show all long-suffering for a pattern to them which shall believe on him to life everlasting.

Thus, therefore, you see that this third reason is of strength, namely, That Jesus Christ would have mercy offered in the first place to the biggest sinners, because, by their forgiveness and salvation, others hearing of it, will be encouraged the more to come to him for mercy.

It may well therefore be said to God, "Thou delightest in mercy, and mercy pleases thee." Mic. vii. 18.

But who believes that this was God's design in showing mercy of old? namely, that we that come after might take courage to come to him for mercy? or that Jesus Christ would have mercy offered in the first place to the biggest sinners, to stir up others to come to him for life? This is not the manner of men, O God!

But David saw this betimes; therefore he makes this one argument with God, that he would blot out his transgressions, that he would forgive his adultery, his murders, and horrible hypocrisy. "Do it, O Lord, saith he, do it, and "then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. li. 7—13.

He knew that the conversion of sinners would be a work highly pleasing to God, as being that which he had designed before he made mountain or hill: Wherefore he comes, and he saith, Save me, O Lord; if thou wilt but save me, I will fall in with thy design; I will help to bring what sinners to thee I can. And, Lord, I am willing to be made a preacher myself, for that I have been a horrible sinner: Wherefore, if thou shalt forgive my great transgressions, I shall be a fit man to tell of thy wonderous grace to others. Yea, Lord, I dare promise, that if thou wilt have mercy upon me, it shall tend to the glory of thy grace, and also to the increase of thy kingdom; for I will tell it, and sinners will hear of it. And there is nothing so suiteth with the hearing sinner as mercy, and to be informed that God is willing to bestow it upon him. "I will teach transgressors thy ways, and sinners shall be converted unto thee."

Nor will Christ Jesus miss of his design in proffering of mercy in the first place to the biggest sinners. You know what work the Lord, by laying hold of the woman of Samaria, made

among the people there.\* They knew that she was a town sinner, an adulteress, yea, one that after the most audacious manner lived in uncleanness with a man that was not her husband: but when she from a turn upon her heart, went into the city, and said to her neighbors, Come, Oh how they came! how they flocked out of the city to Jesus Christ! "Then they went out of the city and came to him, and many of the Samaritans (people perhaps as bad as herself) believed on him, for the saying of the woman, which testified, saying, he told me all that ever I did." John iv. 39.

That word, "He told me all that ever I did," was a great argument with them: for by that they gathered, that though he knew her to be vile, yet he did not despise her, nor refuse to show how willing he was to communicate his grace unto her: and this fetched over, first her, then them.

This woman, as I said, was a Samaritan sinner, a sinner of the worst complexion: for the Jews abhorred to have ought to do with them, (ver. 9,) wherefore none more fit than she to be made one of the decoys of heaven, to bring others of the Samaritan wild fowls under the net of the grace of Christ. And she did the work to purpose. Many, and many more of the Samaritans believed on him. ver. 40, 41, 42. The heart of man though set in sin, will, when it comes once to a persuasion that God is willing to have mercy upon us, incline to come to Jesus Christ for life. Witness those turn-aways from God that you also read of in Jeremiah: for after they had heard three or four times over, that God had mercy for backsliders, they broke out, and said, "Behold, we come unto thee, for thou art the Lord our God." Or as those in Hosea did, "For in thee the fatherless find mercy." Jer. iii. 22; Hos. xiv. 1, 2, 3.

Mercy, and the revelation thereof, is the only antidote against sin. It is of a thawing nature; it will loose the heart that is frozen up in sin; yea, it will make the unwilling willing to come to Jesus Christ for life.

Wherefore, do you think, was it that Jesus Christ told the adulterous woman, and that before so many sinners, that he had not condemned her, but to allure her with them there

\*It is ignorance of the worth of Christ, and the not being sensible of the want of him, that makes persons so indifferent in their desires after him, and so remiss in using the means of grace to obtain him: but the promise is, "they that seek, shall find; they that ask, shall receive; and to them that knock, the door of mercy and peace shall be opened."

present, to hope to find favor at his hands. (As he also saith in another place, "I came not to judge, but to save the world"\*) For might they not thence most rationally conclude, that if Jesus Christ had rather save than damn an harlot, there was encouragement for them to come to him for mercy.

I heard once a story from a soldier, who with his company had laid siege against a fort, that so long as the besieged were persuaded their foes would show them no favor, they fought like madmen; but when they saw one of their fellows taken, and received to favor; they all came tumbling down from their fortress, and delivered themselves into their enemies hands.

I am persuaded, did men believe that there is that grace and willingness in the heart of Christ to save sinners, as the word imports there is, they would come tumbling into his arms; but Satan has blinded their minds, that they cannot see this thing. Howbeit, the Lord Jesus has, as I said, that others might take heart and come to him, given out a commandment, that mercy should in the first place be offered to the biggest sinners. "Begin," saith he, "at Jerusalem." And thus I end the third reason.

Fourthly, Jesus Christ would have mercy offered in the first place to the biggest sinners, because that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world. The biggest sinners, they are Satan's colonels and captains, the leaders of his people, and they that most stoutly make head against the Son of God. Wherefore let these first be conquered, and his kingdom will be weak. When Ishbosheth had lost his Abner, his kingdom was made weak; nor did he sit but tottering then upon his throne. So when Satan loseth his strong men, them that are mighty to work iniquity, and dexterous to manage others in the same, then is his kingdom weak. 2 Sam. iii. Therefore, I say, Christ doth offer mercy in the first place to such, the more to weaken his kingdom. Christ Jesus was glad to see Satan fall like lightning from heaven, that is, suddenly, or headlong; and it was, surely, by casting of him out of strong possessions, and by recovering of some notorious sinners out of his clutches. Luke x. 17, 18, 19.

\* The design of Christ's first coming into the world, was to save miserable sinners; the end of his second coming will be, to judge the unbelieving part of it; for the sin of unbelief binds all other sins upon the sinner, and consigns him over to damnation.



Samson when he would pull down the Philistines' temple, took hold of the two main pillars of it, and breaking them, down came the house. Christ came to destroy the works of the devil, and to destroy by converting grace, as well as by redeeming blood. Now sin swarms, and lieth by legions, and whole armies, in the souls of the biggest sinners, as in garrisons : wherefore the way, the most direct way to destroy it, is first to deal with such sinners by the word of his gospel, and by the merits of his passion.\*

For example, though I shall give you but a homely one : Suppose a family to be very lousy, and one or two of the family to be in chief the breeders, the way, the quickest way, to clear that family, or at least to weaken the so swarming of those vermin, is, in the first place, to sweeten the skin, head, and clothes of the chief breeders ; and then, though all the family should be apt to breed them, the number of them, and so the greatness of that plague there, will be the more impaired.

Why, there are some people that are in chief the devil's sin-breeders in the towns and places where they live. The place, town, or family where they live, must needs be horribly lousy, and as it were, eaten up with vermin. Now, let the Lord Jesus in the first place, cleanse these great breeders, and there will be given a nip to those swarms of sins that used to be committed in such places throughout the town, house, or family, where such sin-breeding persons used to be.

I speak by experience : I was one of those lousy ones, one of these great sin-breeders ; I infected all the youth of the town where I was born, with all manner of youthful vanities. The neighbors counted me so ; my practice proved me so ; wherefore Christ Jesus took me first, and taking me first, the contagion was much allayed all the town over. When God made me sigh they would hearken, and inquiringly say, What is the matter with John ? They also gave their various opinions of me : But, as I said, sin cooled, and failed, as to his full career. When I went out to seek the bread of life, some of them would follow, and the rest be put into a muse at home. Yea, almost the town, at first, at times would go out to hear at the place where I found good ; yea, young and old

\* Christ's meritorious life and sufferings were appointed in order to bring those rebels and apostates, for whom he died, unto God ; having satisfied justice and fulfilled the law, every obstacle is removed, and the way to supreme happiness is made plain by the word and Spirit of God.

for a while had some reformation on them ; also some of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an instance of poor I ; I will come to Manasseh the king. So long as he was a ring-leading sinner, the great idolater, and chief of devilism, the whole land flowed with wickedness : " For he made them to sin," and do worse than the heathen that dwelt round about them, or that was cast out from before them : but when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will say, The king reformed by power, I answer, Doubtless, and by example too ; for people observe their leaders ; as their fathers did, so did they. 2 Chron. xxxiii ; 2 Kings xvii. 41.

This, therefore, is another reason why Jesus would have mercy offered in the first place to the biggest sinners, because that is the best way, if they receive it, most to weaken the kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of some of the most notorious in your town, in your family, or country, that this thing would be verified before your faces ? It would, it would, to the joy of you that are godly, to the making of hell to sigh, to the great suppression of sin, the glory of Christ, and the joy of the angels of God.\* And ministers should therefore, that this work might go on, take advantages to persuade with the biggest sinners to come into Christ, according to my text, and their commissions : " beginning at Jerusalem."

Fifthly, Jesus Christ would have mercy offered, in the first place, to the biggest sinners ; because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble minded there. Hence, usually, you have some such in the first plantation of churches, or quickly upon it. Churches would do but sorrily, if Christ Jesus did not put such converts among them : they are the monuments and mirrors of mercy. The very sight of such a sinner in God's house, yea, the very thought of him, where the sight of him cannot be had, is oftentimes greatly for the help of the faith of the feeble.

\* If the recovery of one lost sinner by repentance, is matter of exceeding joy to Christ the great Shepherd, to all the blessed company in heaven, and to saints on earth ; what rejoicing must there be at the glorification of the innumerable throng when assembled together in the realms of bliss above !

“When the churches (saith Paul) that were in Judea, heard this concerning me, that he which persecuted them in time past, now preached the faith which once he destroyed, they glorified God in me.” Gal. i. 20—24.

[*Glorified God.*] How is that? Why, they praised him, and took courage to believe the more in the mercy of God; for that he had had mercy on such a great sinner as he. They glorified God [*in me,*] they wondered that grace should be so rich, as to take hold of such a wretch as I was; and for my sake believed in Christ the more.

There are two things that great sinners are acquainted with, when they come to divulge them to the saints, that are a great relief to their faith.

1. The contests that they usually have with the devil at their parting with him.

2. Their knowledge of his secrets in his workings.

For the *first*, The biggest sinners have usually great contests with the devil at their partings; and this is an help to saints: for ordinary saints find afterwards what the vile ones find at first; but when at the opening of hearts, the one finds himself to be as the other, the one is a comfort to the other. The lesser sort of sinners find but little of this, till after they have been some time in profession; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before; for, I say, he has had it before. Satan is loth to part with a great sinner. What, my true servant, (quoth he) my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know, that thou hast sinned thyself beyond the reach of grace, and dost think to find mercy now? \* Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee?

It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it? Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you

\* The devil harrasses some with horrid, filthy, blasphemous thoughts, that they may think their sins too great to be forgiven: though commonly such thoughts are the least of the sins of those who are pestered with them, and rather the devil's, who injects them, than theirs: see Matt. xii. 31.



despair, or how? No, (saith he) I said, I am Magdalen, I am Magdalen, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers: yea, worse than any of these: and yet God was so far off from rejecting of me, (as I found afterwards) that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for his grace (says the other) for then I hope there is favor for me. Yea, as I told you, such a one is a continual spectacle in the church, for every one, to behold God's grace, and wonder by.

*Secondly.* And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his word, and to be annoyed with devilish blasphemies; none more acquainted with these than the biggest sinners at their conversion: wherefore thus also they are prepared to be helps in the church to relieve and comfort the other.

I might also here tell you of the contests and battles that such are engaged in, wherein they find the besettings of Satan, above any other of the saints. At which times Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, cry out, and struggle for life.

The angels now come down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities and powers, and might and dominions. But, as I said, when these come a little to be settled, they are prepared for helping others, and are great comforts unto them. Their great sins give great encouragement to the devil to assault them; and by these temptations Christ takes advantage to make them the more helpful to the churches.

The biggest sinner, when he is converted, and comes into the church, says to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous spirit, you whose hearts are narrow, for that you never had the advantage to know, because your sins are few, the largeness of the grace of God; behold, I say, in me, the exceeding riches of his grace!\* I am a pattern set forth before your faces, on whom you may look and take heart. This, I say, the great sinner can say, to the exceeding comfort of all the rest.

\* The Lord shews his grace no where so much as in the predestination of his children; and in what he hath predestined them unto; all his attributes shine conspicuously herein, but the glory of his grace with superior lustre above the rest.

Wherefore, as I have hinted before, when God intends to stock a place with saints, and to make that place excellently to flourish with the riches of his grace, he usually begins with the conversion of some of the most notorious thereabouts, and lays them as an example to allure others, and to build up when they are converted.

Paul must go to the Gentiles, because Paul was the most outrageous of all the apostles, in the time of his unregeneracy; yea, Peter must be he, that after his horrible fall, was thought fittest, when recovered again, to comfort and strengthen his brethren. See Luke xxii. 31, 32.

Some must be pillars in God's house; and if they be pillars of cedar, they must stand while they are stout and sturdy sticks in the forest, before they are cut down, and planted or placed there.

No man, when he buildeth his house, makes the principal parts thereof of weak or feeble timber; for how could such bear up the rest; but of great and able wood. Christ Jesus also goeth this way to work; he makes of the biggest sinners bearers and supporters to the rest. This, then, may serve for another reason, why Jesus Christ gives out in commandment, that mercy should, in the first place, be offered to the biggest sinners; because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble minded there.

Sixthly, Another reason why Jesus Christ would have mercy offered in the first place to the biggest sinners, is, because they, when converted, are apt to love him most.

This agrees both with scripture and reason. Scripture says so: "To whom much is forgiven, the same loveth much. To whom little is forgiven, the same loveth little." Luke vii. 57. Reason says so: For as it would be the unreasonablest thing in the world to render hatred for love, and contempt for forgiveness; so it would be as ridiculous to think, that the reception of a little kindness should lay the same obligations upon the heart to love, as the reception of a great deal. I would not disparage the love of Christ, I know the least dram of it, when it reaches to forgiveness, is great above all the world; but, comparatively, there is greater extensions of the love of Christ to one than to another. He that has most sin, if forgiven, is partaker of the greatest love, of the greatest forgiveness.

I know also, that there are some, that from this very doctrine, say, "Let us do evil, that good may come;" and that turn the grace of our God into lasciviousness. But I speak

not of these ; these will neither be ruled by grace nor reason. Grace would teach them, if they knew it, to deny ungodly courses ; and so would reason too, if it could truly sense the love of God. 2 Tim. ii. 11, 12 ; Rom xi. 1.

Doth it look like what hath any coherence with reason or mercy, for a man to abuse his friend ? Because Christ died for men, shall I therefore spit in his face ? The bread and water that was given by Elisha to his enemies, that came into the land of Israel to take him, had so much influence upon their minds, though heathens, that they returned to their homes without hurting him : Yea, it kept them from coming again in a hostile manner into the coasts of Israel ; 2 Kings vi. 19, 20, 21, 22, 23.

But, to forbear to illustrate till anon, one reason why Christ Jesus shows mercy to sinners, is, that he might obtain their love, that he may remove their base affections from base objects to himself.\* Now, if he loves to be loved a little, he loves to be loved much ; but there is not any that are capable of loving much, save those that have much forgiven them. Hence it is said of Paul, That he labored more than them all, to wit, with a labor of love, because he had been by sin more vile against Christ than they all. 1 Cor. xv. He it was, that persecuted the church of God, and wasted it. Gal. i. 13. He, of them all, was the only raving bedlam against the saints : “ And being exceeding mad,” says he, “ against them, I persecuted them, even to strange cities.” Acts xxvi. 11.

This raving bedlam, that once was so, is he that now says, I labored more than them all, more for Christ than them all.

But Paul, what moved thee thus to do ? The love of Christ, says he. It was not I, but the grace of God that was with me. As who should say, O grace ! It was such grace to save me ! It was such marvellous grace for God to look down from heaven upon me, and that secured me from the wrath to come, that I am captivated with the sense of the riches of it. Hence I act, hence I labor ; for how can I otherwise do, since God not only separated me from my sins and companions, but separated all the powers of my soul and body to his service ? I am therefore prompted on by this exceeding love to labor as I have done ; yet not I, but the grace of God with me.

\* All objects are base, when compared with Christ, who is the fulness of Him who filleth all in all.—The love of any thing, how excellent soever, above him, is the idolatry of the heart.—They that know him most, will love him best, and not turn aside to lying vanities.



Oh! I shall never forget his love, nor the circumstances under which I was, when his love laid hold upon me. I was going to Damascus with letters from the high priest, to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me. I went to the high priest, and desired them of him; Acts ix. 1, 2, and yet he saved me! I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy on me! When I was at Damascus, I stunk so horribly like a blood-sucker, that I became a terror to all thereabout. Yea Ananias (good man) made intercession to my Lord against me; yet he would have mercy upon me! Yea, joined mercy to mercy, until he had made me a monument of grace. He made a saint of me, and persuaded me that my transgressions were forgiven me.

When I began to preach, those that heard me were amazed, and said, "Is not this he that destroyed them that called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the high priest?" Hell doth know that I was a sinner; heaven doth know that I was a sinner; the world also knows that I was a sinner, a sinner of the greatest size; but I obtained mercy.\* Acts ix. 20, 21.

Shall not this lay obligation upon me? Is not love of the greatest force to oblige? Is it not strong as death? cruel as the grave? and hotter than the coals of juniper? Hath it not a most vehement flame? can the waters quench it? can the floods drown it? I am under the force of it, and this is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?

Ay, Paul! this is something; thou speakest like a man, like a man affected, and carried away with the love and grace of God. Now, this sense, and this affection, and this labor giveth to Christ the love that he looks for. But he might have converted twenty little sinners; and yet not found, for grace bestowed, so much love in them all.

I wonder how far a man might go among the converted sinners of the smaller size, before one could find one that so much as look any thing this wayward. Where is he that is thus under pangs of love for the grace bestowed upon him by

\* The quickening Spirit of God convinces us of sin; and the belief of God's pardoning and accepting grace in Christ is a necessary means to bring us to an ingenuous confession of it.—If you would freely confess your sins, believe first, that "God is faithful and just to forgive your sins," through Christ. 1 John, i. 9.

Jesus Christ? Excepting only some few, you may walk to the world's end, and find none. But, as I said, some there are, and so there has been in every age of the church, great sinners, that have had much forgiven them; and they love much upon this account.

Jesus Christ therefore knows what he doth, when he lays hold on the hearts of sinners of the biggest size. He knows that such an one will love more than many that have not sinned half their sins.

I will tell you a story that I have read of Martha and Mary: the name of the book I have forgot; I mean of the book in which I found the relation; but the thing was thus:

Martha, saith my author, was a very holy woman, much like Lazarus, her brother; but Mary was a loose and wanton creature: Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem; but Mary would frequent the house of sports, and the company of the vilest men for lust: And though Martha had often desired that her sister would go with her to hear her preachers, yea, had often entreated her with tears to do it, yet she could never prevail; for still Mary would make her excuse, or reject her with disdain for her zeal and preciseness in religion.\*

After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus: Sister, quoth she, I pray thee go with me to the temple to-day, to hear one preach a sermon. What kind of preacher is he? said she. Martha replied, It is one Jesus of Nazareth; he is the handsomest man you ever saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher.

Now, what does Mary? After a little pause, but go up into her chamber, and with her pins and gewgaws, decks up herself as fine as her fingers could make her. This done, away she goes, not with her sister Martha, but as much unobserved as she could, to the sermon, or rather, to see the preacher.

The hour and preacher being come, and she having observed where about the preacher would stand, goes and sets herself so in the temple, that she might be sure to have the full

\* You may as well kill a carnal man, as confine him to prayer and preaching—he knows not what it is to take real pleasure in spiritual and heavenly work; then how could he love heaven itself? they could not delight in heaven any more than a sow in a palace, or a profane debauchee in a company that are praying to and praising God spiritually.

view of this excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.

Now at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child. And when he came to shew what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding; she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and shewed, that by the lost sheep was meant a great sinner; by the shepherd's care, was meant God's love for great sinners; and that by the joy of the neighbors, was shewed what joy there was among the angels in heaven over one great sinner that repenteth; she began to be taken by the heart. And as he spake these last words, she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said, to her: Wherefore her heart began to tremble, being shaken with affection and fear; then her eyes run down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

Sermon being done, up she gets, and away she goes, and withal inquired where this Jesus the preacher dined that day? and one told her at the house of Simon the Pharisee. So away goes she, first to her chamber, and there strips herself of her wanton attire; then falls upon her knees to ask God's forgiveness of all her wicked life. This done, in a modest dress, she goes to Simon's house where she finds Jesus sat at dinner. So she gets behind him and weeps, and drops her tears upon his feet like rain, and washes them, and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much, (for he never was forgiven more than fifty pence,) he began to think within himself, that he had been mistaken about Jesus Christ, because he suffered such a sinner as this woman was to touch him.\* Surely, quoth he, this man, if he were a prophet, would not let this woman

\* There is not a stream, not a drop of grace, to be had, but from Jesus Christ: he, is God-man, has it all in himself: he communicates a fulness of light and life, sense and understanding, love and joy, yea, every spiritual blessing to the members, who must depend on him at all times.



come near him, for she is a town sinner, (so ignorant are all self-righteous men of the way of Christ with sinners.) But lest Mary should be discouraged with some clownish carriage of this Pharisee, and so desert her good beginnings, and her new steps which she now had began to take towards eternal life, Jesus began thus with Simon; "Simon," saith he, "I have somewhat to say unto thee. And he saith, Master, say on. There was, saith Jesus, a certain creditor had two debtors; the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins which are many, are forgiven, for she loveth much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." Luke vii. 36—50.

Thus you have the story. If I come short in any circumstance, I beg pardon of those that can correct me. It is three or four and twenty years since I saw the book; yet I have, as far as my memory will admit, given you the relation of the matter. However, Luke, as you see, doth here present you with the substance of the whole.

Alas! Christ Jesus has but little thanks for the saving of little sinners. "To whom little is forgiven, the same loveth little." He gets no water for his feet, by his saving of such sinners. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too: duties that were never wetted with the tears of contrition and repentance, nor ever sweetened with the great sinner's box of ointment. And the reason is, such sinners have not great sins to be saved from; or if they have they look upon them in the diminishing glass of the holy law of God. But I rather believe that the professors of our days want a due sense of what they are; for, verily, for the generality of them both before and since conversion, they have been sinners of a lusty size. But if their eyes be holden, if convictions are not shewn, if their knowledge of their sins is but like to the

eye-sight in twilight; the heart cannot be affected with that grace that has laid hold on the man; and so Christ Jesus sows much, and has little coming in.\*

Wherefore his way is oftentimes to step out of the way to Jericho, to Samaria, to the country of the Gadarenes, to the coast of Tyre and Sidon, and also to Mount Calvary, that he may lay hold of such kind of sinners as will love him to his liking. Luke xix. 1—11; John iv. 3—11; Mark v. 1—21; Matt. xv. 21—29; Luke xxiii. 33—44.

But thus much for the sixth reason, why Christ Jesus would have mercy offered in the first place to the biggest sinners, to wit, because such sinners, when converted, are apt to love him most. The Jerusalem sinners were they that outstripped, when they were converted, in some things, all the churches of the Gentiles. "They were of one heart, and of one soul, neither said any of them, that ought of the things that they possessed was their own; neither was there any among them that lacked, for as many as were possessors of lands, or houses, sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet," &c. Acts iv. 32—35. Now, show me such another pattern if you can. But why did these do thus? Oh! they were Jerusalem sinners. These were the men that but a little before had killed the prince of life; and those to whom he did, that notwithstanding, send the first offer of grace and mercy. And the sense of this took them up betwixt the earth and the heaven, and carried them on in such ways and methods as could never be trodden by any since. They talk of the church of Rome, and set her, in her primitive state, as a pattern and mother of churches; when the truth is, they were the Jerusalem sinners, when converts, that out-did all the churches that ever was.

Seventhly, Christ Jesus would have mercy offered, in the first place, to the biggest sinners: because grace, when it is received by such, finds matter to kindle upon more freely than it finds in other sinners. Great sinners are like the dry wood, or like great candles, which burn best, and shine with biggest light. I lay not this down, as I did those reasons before, to show, that when great sinners are converted, they will be encouragement to others, though that is true; but to show that Christ has a delight to see grace, the grace we receive, to

\* "Herein is my Father glorified, says the blessed Jesus, if ye bear much fruit." Christians live below their privileges; they should be always pressing forward, to obtain more faith, hope, love, joy, godly fear, patience, to be shining lights and glorify their God and Saviour in all things.

shine.\* We love to see things that bear a good gloss: yea, we choose to buy such kind of matter to work upon, as will, if wrought up to what we intend, cast that lustre that we desire. Candles that burn not bright, we like not; wood that is green will rather smother, and sputter, and smoak, and crack, and flounce, than cast a brave light and a pleasant heat; wherefore great folks care not much, not so much for such kind of things, as for them that will better answer their ends.

Hence Christ desires the biggest sinner; in him there is matter to work by, to wit, a great deal of sin; for as by the tallow of the candle, the fire takes occasion to burn the brighter; so by the sin of the soul, grace takes occasion to shine the clearer.— Little candles shine but little, for there wanteth matter for the fire to work upon; but in the great sinner, here is more matter for grace to work by. Faith shines, when it worketh towards Christ, through the sides of many and great transgressors, and so does love, for that much is forgiven. And what matter can be found in the soul for humility to work by so well, as by a sight that I have been and am an abominable sinner? And the same is to be said of patience, meekness, gentleness, self-denial, or of any other grace.

Grace takes occasion by the vileness of the man to shine the more; even as by the ruggedness of a very strong distemper or disease, the virtue of the medicine is best made manifest. “Where sin abounds, grace much more abounds.” Rom. v. 20. A black string makes the neck look whiter; great sins make grace burn clear. Some say, when grace and a good nature meet together, they do make shining Christians; but I say, when grace and a great sinner meets, and grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian: witness all of those of whom mention was made before.

Abraham was among the idolaters when in the land of Assyria, and served idols with his kindred on the other side of the flood. Josh. xxiv. 2; Gen. xi. 31. But who, when called, was there in the world, in whom grace shone so bright as in him?

The Thessalonians were idolaters before the word of God came to them; but when they had received it, they became ex-

\* The children of light should reflect the rays of God's goodness to others; and that they may do so, should pray for a constant supply of the Spirit, that in all their dealings it may appear they have been with Jesus; and that his most amiable life and example is ever before their eyes.



amples to all that did believe in Macedonia and Achaia. 1 Thes. i. 6—10.

God the Father, and Jesus Christ his Son, are for having things seen, for having the word of life held forth. They light not a candle that it might be put under a bushel, or under a bed, but on a candlestick, that all that come in may see the light. Matt. v. 15 ; Mark. iv. 21 ; Luke viii. 16 ; xi. 33.

And I say, as I said before, in whom is it so like to shine, as in the souls of great sinners ?

When the Jewish Pharisees dallied with the gospel, Christ threatened to take it from them, and to give it to the barbarous heathens and idolaters. Why so ? For they, saith he, will bring forth the fruits thereof in their season : " Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 41, 42.

I have often marvelled at our youth, and said in my heart, What should be the reason that they should be so generally at this day debauched as they are ! For they are now profane to amazement ; and sometimes I have thought one thing, and sometimes another ; that is, why God should suffer it so to be. At last I have thought of this : How if the God, whose ways are past finding out, should suffer it so to be now, that he might make of some of them the more glorious saints hereafter. I know sin is of the devil, but it cannot work in the world without permission : and if it happens to be as I have thought, it will not be the first time that God the Lord hath caught Satan in his own design.\* For my part, I believe that the time is at hand that we shall see better saints in the world than has been seen in this many a day. And this vileness, that at present does so much swallow up our youth, is one cause of my thinking so : for out of them, for from among them, when God sets to his hand, as of old, you shall see what penitent ones, what trembling ones, and what admirers of grace, will be found to profess the gospel to the glory of God by Christ.

Alas ! we are a company of worn-out Christians, our moon is in the wane ; we are much more black than white, more

\* The devil, who is the god of this world, knows how necessary it is for our salvation, to discern all the glory and excellency of Christ ; and therefore, where the gospel is preached, he labors to eclipse the glory of Christ in the ministry, and to blind the minds of the people, lest the light of the glorious gospel of Christ should shine unto them. 2 Cor. iv. 4.

dark than light ; we shine but a little ; grace in the most of us is decayed. But I say, when they of these debauched ones that are to be saved shall be brought in, when these that look more like devils than men shall be converted to Christ, (and I believe several of them will,) then will Christ be exalted, grace adored, the word prized, Sion's paths better trodden, and men in the pursuit of their own salvation, to the amazement of them that are left behind.

Just before Christ came into the flesh, the world was degenerated as it is now ; the generality of men in Jerusalem were become either high and famous for hypocrisy, or filthy and base in their lives. The devil also was broke loose in a hideous manner, and had taken possession of many : yea, I believe that there was never a generation before nor since, that could produce so many possessed with devils, deformed, lame, blind, and infected with monstrous diseases, as that generation could. But what was the reason thereof, I mean the reason from God ? Why one (and we may sum up more in that answer that Christ gave to his disciples concerning him that was born blind) was, that the works of God might be made manifest in them, and that the Son of God might be glorified thereby. John ix. 2. 3 ; xi. 4.

Now if these devils and diseases, as they possessed men then, were to make way and work for an approaching Christ in person, and for the declaring of his power, why may we not think that now, even now also, he is ready to come by his Spirit in the gospel to heal many of the debauchees of our age ? I cannot believe that grace will take them all, for there are but few that are saved ; but yet it will take some, even some of the worst of men, and make blessed ones of them.\* But, O ! how these ringleaders in vice will then shine in virtue ! They will be the very pillars in churches, they will be as an ensign in the land ; "The Lord their God shall save them in that day, as the flock of his people, for they shall be as the stones of a crown, lift up as an ensign upon the land." Zech. ix. 16. But who are these ? Even idolatrous Ephraim, and backsliding Judah. ver. 13.

I know there is ground to fear, that the iniquity of this generation will be pursued with heavy judgments : but that will

\* Divine grace is almighty in its operation : it convinces the sinner of the total blindness of his understanding God-ward, the rebellion of his will and enmity of his heart against God, his abominable life, guilt and condemnation by God's righteous law, and then brings him to the foot of the cross for pardon, peace, and salvation by Christ.

not hinder what we have supposed: God took him a glorious church out of bloody Jerusalem, yea, out of the chief of the sinners there, and left the rest to be taken and spoiled, and sold thirty for a penny, in the nations where they were captives. The gospel working gloriously in a place, to the seizing upon many of the ringleading sinners thereof, promiseth no security to the rest, but rather threateneth them with the heaviest and smartest judgments; as in the instance now given, we have a fell demonstration; but in defending, the Lord will defend his people; and in saving, he will save his inheritance.

Nor does this speak any great comfort to a decayed and back-sliding sort of Christians: for the next time God rides post with his gospel, he will leave such Christians behind him. But I say, Christ is resolved to set up his light in the world; yea, he is delighted to see his graces shine; and therefore he commands that his gospel should to that end be offered, in the first place, to the biggest sinners; for by great sins it shineth most; therefore he saith, "Begin at Jerusalem."

Eighty and lastly, Christ Jesus will have mercy to be offered in the first place to the biggest sinners: for that by that means the impenitent that are left behind will be at the judgment the more left without excuse.

God's word has two edges; it can cut back-stroke and fore-stroke: if it doth thee no good, it will do thee hurt; it is the savor of life unto life to those that receive it, but of death unto death to them that refuse it. 2 Cor. ii. 15, 16. But this is not all; the tender of grace to the biggest sinners in the first place, will not only leave the rest, or those that refuse it, in a deplorable condition, but will also stop their mouths, and cut off all pretence to excuse at that day. "If I had not come and spoken to them," saith Christ, "they had not had sin; but now they have no cloak for their sin," for their sin of persevering in impenitence." John xv. 22.

But what did he speak to them? Why, even that which I have told you; to wit, that he has in special a delight in saving the biggest sinners. He spake this in the way of his doctrine; he spake this in the way of his practice, even to the pouring out of his last breath before them. Luke xxiii. 34.

Now, since this is so, what can the condemned at the judgment say for themselves, why sentence of death should not be passed upon them? I say, what excuse can they make for themselves, when they shall be asked why they did not in the day of salvation come to Christ to be saved? Will they have ground to say to the Lord, thou wast only for saving of little



sinners, and therefore because they were great ones, they durst not come unto him? or that thou hadst not compassion for the biggest sinners, therefore I died in despair?\*" Will these be excuses for them, as the case now standeth with them? Is there not every where in God's book a flat contradiction to this, in multitudes of promises, of invitations, of examples, and the like? Alas, alas! there will then be there millions of souls to confute this plea; ready, I say, to stand up, and say, O! deceived world, heaven swarms with such as was, when they were in the world, to the full as bad as you.

Now, this will kill all plea or excuse, why they should perish in their sins; yea, the text says, they shall see them there: "There shall be weeping, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 28, 29. Out of which company it is easy to pick such as sometimes were as bad people as any that now breathe on the face of the earth. What think you of the first man, by whose sins there are millions now in hell? And so I may say, what think you of ten thousand more besides?

But if the world will not stifle and gag them up, I speak now for amplification sake, the view of those who are saved shall.

There comes an incestuous person to the bar, and pleads; that the bigness of his sins was a bar to his receiving the promise: But will not his mouth be stopped as to that when Lot and the incestuous Corinthian shall be set before him. Gen. xix. 33—37; 1 Cor. v. 1, 2.

There comes a thief, and says, Lord! my sin of theft, I thought, was such as could not be pardoned by thee! But when he shall see the thief that was saved on the cross stand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thousand of his saints at his coming, who shall after this manner execute judgment upon all, "and so convince all that are ungodly among them, of all their hard speeches which ungodly sinners

\* An evil and guilty conscience, whereby we judge that God is our enemy, and that his justice is against us to our everlasting condemnation, by reason of our heinous sins, tends strongly to maintain and increase in us the dominion of sin, causes the soul to hate God, and produces atheistical thoughts, to escape wrath—all which are the dreadful effects of unbelief, which dishonors God, and would make him a liar.

have spoken against him." Jude 15. 16. And these are hard speeches against him, to say that he was not able or willing to save men, because of the greatness of their sins, or to say that they were discouraged by his word from repentance, because of the heinousness of their offences.\*

These things, I say, shall then be confuted. He comes with ten thousand of his saints to confute them, and to stop their mouths from making objections against their own eternal damnation.

Here is Adam, the destroyer of the world; here is Lot, that lay with both his daughters; here is Abraham, that was sometimes an idolater, and Jacob that was a supplanter, and Reuben that lay with his father's concubine, and Judah, that lay with his daughter-in-law, and Levi and Simeon, that wickedly slew the Shechemites, and Aaron, that made an idol to be worshipped, and that proclaimed a religious feast unto it. Here is also Rahab the harlot, and Bathsheba that bare a bastard to David. Here is Solomon, that great backslider, and Manasseh that man of blood, and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalen, of Matthew the publican, and of Gideon and Sampson, and many thousands more.

Alas, alas! I say, what will these sinners do, that have through their unbelief, eclipsed the glorious largeness of the mercy of God, and gave way to despair of salvation, because of the bigness of their sins?

For all these, though now glorious saints in light, were sometimes sinners of the biggest size, who had sins that were of a notorious hue: yet now, I say, they are in their shining and heavenly robes before the throne of God and of the Lamb, blessing for ever and ever that Son of God for their salvation, who died for them upon the tree; admiring that ever it should come into their hearts once to think of coming to God by Christ: but above all, blessing God for granting of them light to see those encouragements in his testament; without which, without doubt, they had been daunted and sunk down under guilt of sin and despair, as their fellow sinners have done.

But now they also are all witnesses for God and for his grace against an unbelieving world; for, as I said, they shall come to convince the world of their speeches, their hard and unbelieving words, that they have spoken concerning the

\* It is no affront to Christ, or slighting and contemning the holiness and justice of God, to come to Christ while we are polluted sinners; but it is rather an affronting and contemning the saving grace, merit and fulness of Christ, if we endeavor to make ourselves righteous and holy before we receive Christ himself, and all righteousness and holiness in him by faith.

mercy of God, and the merits of the passion of his blessed Son Jesus Christ.

But will it not, think you, strangely put to silence all such thoughts, and words, and reasonings of the ungodly before the bar of God? Doubtless it will; yea, and will send them away from his presence also, with the greatest guilt that possibly can fasten upon the consciences of men.\*

For what will sting like this? I have, through mine own foolish, narrow, unworthy, undervaluing thoughts, of the love and ability of Christ to save me, brought myself to everlasting ruin. It is true, I was a horrible sinner; not one in a hundred did live so vile a life as I; but this should not have kept me from closing with Jesus Christ: I see now that there are abundance in glory that once were as bad sinners as I have been; but they were saved by faith, and I am damned by unbelief.

Wretch that I am! why did not I give glory to the redeeming blood of Jesus? Why did I not humbly cast my soul at his blessed foot-stool for mercy? Why did I judge of his ability to save me, by the voice of my shallow reason, and the voice of a guilty conscience? Why betook not I myself to the holy word of God? Why did not I read and pray that I might understand, since now I perceive that God said then, "He giveth liberally to them that pray, and upbraideth not?" Jam. i. 5.

It is rational to think, that by such cogitations as these the unbelieving world will be torn in pieces before the judgment of Christ; especially those that have lived where they did or might have heard the gospel of the grace of God. Oh! that saying, "It shall be more tolerable for Sodom at the judgment than for them," will be better understood. See Luke x. 8—12.

This reason, therefore, standeth fast; namely, that Christ, by offering mercy in the first place to the biggest sinners now, will stop all mouths of the impenitent at the day of judgment, and cut off all excuse that shall be attempted to be made, (from the thoughts of the greatness of their sins,) why they came not to him.

I have often thought of the day of judgment, and how God will deal with sinners at that day: and I believe it will be managed with that sweetness, with that equitableness, with

\* O remember, that till we are enabled to believe in Christ, we continue under the power of sin and Satan, and under the wrath of God; and there is nothing but the breath in our nostrils between hell and us! Linger not therefore in this spiritual Sodom; but ask faith of God, who giveth liberally.



that excellent righteousness, as to every sin, and circumstance, and aggravation thereof, that men that are damned, before the judgment is over, shall receive such conviction of the righteous judgment of God upon them, and of their deserts of hell fire, that they shall in themselves conclude that there is all the reason in the world that they should be shut out of heaven, and go to hell fire; "These shall go away into everlasting fire." Matt. xxv. 46.

Only this will tear them, that they have missed of mercy and glory, and obtained everlasting damnation through their unbelief. But it will tear but themselves, but their own souls: they will gnash upon themselves; for in that mercy was offered to the chief of them in the first place, and yet they were damned for rejecting of it; they were damned for forsaking what they had a sort of propriety in; for forsaking their own mercy.

And thus much for the reasons. I will conclude with a word of application.

### THE APPLICATION.

FIRST, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shews us how to make a right judgment of the heart of Christ to men. Indeed we have advantage to guess at the goodness of his heart, by many things; as by his taking our nature upon him, his dying for us, his sending his word and ministers to us, and all that we might be saved. But this of beginning to offer mercy to Jerusalem, is that which heightens all the rest; for this doth not only confirm to us, that love was the cause of his dying for us, but it shews us yet more the depth of that love.\* He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the best conditioned sinners to those who, though they were weak, and could not but sin, yet made not a trade of sinning; to those that sinned not lavishly. There are in the world, as one may call them, the moderate sinners; the sinners that mix righteousness with their pollutions; the sinners that, though they be sinners, do what on their part lies, (some that are blind would think so,) that they might be saved. I say, it had been love,

\* The word of God abundantly declares and discovers, that the Lord is desirous poor sinners should be made sensible that he has first loved them, and washed them from their sins by the blood of Christ, that they may offer up the sacrifices of praise and all good works to God, even the Father, by Jesus Christ.

great love, if he had died for none but such, and sent his love to such : but that he should send out conditions of peace to the biggest sinners ; yea, that they should be offered to them first of all ; (for so he means when he says, " Begin at Jerusalem,") this is wonderful ! this shews his heart to purpose, as also the heart of God his Father, who sent him to do thus.

There is nothing more incident to men that are awake in their souls, than to have wrong thoughts of God ; thoughts that are narrow, and that pinch and pen up his mercy to scanty and beggarly conclusions, and rigid legal condition : supposing that it is rude, and intrenching upon his majesty, to come ourselves, or to invite others, until we have scraped and washed, and rubbed off as much of our dirt from us as we think is convenient, to make us somewhat orderly and handsome in his sight. Such never knew what these words meant, " Begin at Jerusalem : " Yea, such in their hearts have compared the Father and his Son to niggardly rich men, whose money comes from them like drops of blood. True, says such, God has mercy, but is loth to part with it : You must please him well if you get any from him : He is not so free as many suppose, nor is he so willing to save as some pretended gossellers imagine. But I ask such, If the Father and Son be not unspeakably free to show mercy, why was this clause put into our commission to preach the gospel ? Yea, why did he say, " Begin at Jerusalem ? " For when men, through the weakness of their wits, have attempted to show other reasons why they should have the first proffer of mercy ; yet I can prove by many undeniable reasons, that they of Jerusalem (to whom the apostles made the first offer, according as they were commanded) were the biggest sinners that ever breathed upon the face of God's earth, (set the unpardonable sin aside,) upon which my doctrine stands like a rock. That Jesus the Son of God would have mercy in the first place, offered to the biggest sinners : And if this doth not shew the heart of the Father and the Son to be infinitely free in bestowing forgiveness of sins, I confess myself mistaken.

Neither is there, set this aside, another argument like it to shew us the willingness of Christ to save sinners ; for, as was said before, all the rest of the signs of Christ's mercifulness might have been limited to sinners that are so qualified ; but when he says, " Begin at Jerusalem, " the line is stretched out to the utmost : no man can imagine beyond it ; and it is folly here to pinch and pare, to narrow, and seek to bring it within scanty bounds : for he plainly saith, " Begin at Jerusalem. "

The biggest sinner is the biggest sinner ; the biggest is the Jerusalem sinner.\*

It is true, he saith, that "repentance and remission of sins must go together;" but yet remission is sent to the chief, the Jerusalem sinner ; nor doth repentance lessen at all the Jerusalem sinner's crimes ; it diminisheth none of his sins, nor causes that there should be so much as half a one the fewer ; it only puts a stop to the Jerusalem sinner's course, and makes him willing to be saved freely by grace ; and for time to come to be governed by that blessed word that has brought the tidings of good things to him.

Besides, no man shews himself willing to be saved that repenteth not of his deeds ; for he that goes on still in his trespasses, declares, that he is resolved to pursue his own damnation further.

Learn then to judge of the largeness of God's heart, and of the heart of his Son Jēsus Christ, by the word : Judge not thereof by feeling, nor by the reports of the conscience ; conscience is often times here befooled and made to go quite beside the word. It was judging without the word that made David say, I am cast off from God's eyes, and shall perish one day by the hand of Saul. *Psa. xxi. 22 ; 1 Sam. xxvii. 1.*

The word had told him another thing ; namely, that he should be king in his stead. Our text says also, that Jesus Christ bids preachers, in their preaching repentance and remission of sins, "Begin first at Jerusalem;" thereby declaring most truly the infinite largeness of the merciful heart of God and his Son, to the sinful children of men.

Judge thou, I say, therefore of the goodness of the heart of God and his Son, by this text, and by the other of the same import ; so thou shalt not dishonor the grace of God, nor needlessly fright thyself, nor give away thy faith, nor gratify the devil, nor lose the benefit of his word. I speak now to weak believers.

Secondly, Would Jesus Christ have mercy offered in the first place to the biggest sinners, to the Jerusalem sinners ! then, by this also, you must learn to judge of the sufficiency of the merits of Christ ; not that the merits of Christ can be comprehended, for that they are beyond the conceptions of the whole world, being called the unsearchable riches of Christ ; but yet they may be apprehended to a considera-

\* The design of God is, to shew the exceeding riches of his grace, in our salvation, *Eph. ii. 7*, which is most glorified by pardoning the greatest sinners, and raising monuments of praise to the glory of his grace.



ble degree. Now, the way to apprehend them most, is, to consider what offers, after his resurrection, he makes of his grace to sinners; for to be sure he will not offer beyond the virtue of his merits; because, as grace is the cause of his merits, so his merits are the basis and bounds upon and by which his grace stands good, and is let out to sinners.\* Doth he then command that his mercy should be offered in the first place to the biggest sinners? It declares that there is sufficiency in his blood to save the biggest sinners. The blood of Jesus Christ cleanseth from all sin. And again, "Be it known unto you, men and brethren, that through this man (this man's merits) is preached to you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 38.

Observe then thy rule to make judgment of the sufficiency of the blessed merits of thy Saviour. If he had not been able to have reconciled the biggest sinners to his Father by his blood, he would not have sent to them, have sent to them in the first place, the doctrine of remission of sins; for remission of sins is through faith in his blood. We are justified freely by the grace of God, through the redemption that is in the blood of Christ. Upon the square, as I may call it, of the worthiness of the blood of Christ, grace acts, and offers forgiveness of sin to men. Ephes. i. 7. ii. 13, 14; Colos. i. 20, 21, 22.

Hence, therefore, we must gather, that the blood of Christ is of infinite value, for that he offereth mercy to the biggest of sinners. Nay, further, since he offereth mercy in the first place to the biggest sinners, considering also, that this first act of his is that which the world will take notice of, and expect it should be continued unto the end. Also it is a disparagement to a man that seeks his own glory in what he undertakes, to do that for a spurt, which he cannot continue and hold out in. This is our Lord's own argument, "He began to build," saith he, "but was not able to finish." Luke xiv. 28, 29, 30.

Shouldst thou hear a man say, I am resolved to be kind to the poor, and should begin giving with handfuls of guineas, you would conclude, that either he is wonderful rich, or must straiten his hand, or will soon be at the bottom of his riches. Why, this is the case; Christ, at his resurrection, gave it out

\* Christ and all his salvation is bestowed as a free gift upon those that do not work to procure any right or title to him, but only believe on him that justifieth the ungodly. Conditions and qualifications will ever be a partition-wall betwixt the soul and Christ the complete Saviour.

that he would be good to the world ; and first sends to the biggest sinners, with an intent to have mercy on them.

Now, the biggest sinners cannot be saved but by abundance of grace ; it is not a little that will save great sinners. Rom. v. 17. And I say again, since the Lord Jesus mounts thus high at the first, and sends to the Jerusalem sinners, that they may come first to partake of his mercy, it follows, that either he has unsearchable riches of grace and worth in himself, or else he must straiten his hand, or his grace and merits will be spent before the world is at an end. But let it be believed as surely as spoken, he is still as full as ever : He is not a jot the poorer for all the forgiveness that he has given away to great sinners. Also he is still as free as at first ; for he never yet called back this word,\* “Begin at the Jerusalem sinners.” And, as I said before, since his grace extended according to the worth of his merits, I conclude, that there is the same virtue in his merits to save now, as there was at the very beginning.

Oh, the riches of the grace of Christ ! Oh, the riches of the blood of Christ !

Thirdly, Would Jesus Christ have mercy offered in the first place to the biggest sinners, then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.

There is a people that therefore fear lest they should be rejected of Jesus Christ, because of the greatness of their sins ; when, as you see here, such are sent to, sent to by Jesus Christ to come to him for mercy ; “Begin at Jerusalem.” Never did one thing answer another more fitly in this world, than this text fiteth such kind of sinners. As face answereth to face in a glass, so this text answereth the necessities of such sinners. What can a man say more, but he that stands in the rank of the biggest sinners ; let him stretch himself whither he can, and think of himself to the utmost, he can but conclude himself to be one of the biggest sinners. And what then ? Why the text meets him in the very face, and saith, Christ offereth mercy to the biggest sinners, to the very Jerusalem sinners. What more can be objected ? Nay, he doth not only offer to such his mercy, but to them it is commanded to be offered in

\* O what a Saviour is Jesus Christ ! He is everlastingly and unchangeably faithful and true ; his salvation infinitely and inexhaustibly free and full !—He is the faithful and true witness ; holy, and cannot lie ; righteous and cannot deceive ; wise, and cannot be deceived. O Israel, trust in the Lord Jehovah Jesus ! Rev. iii. ; Isa. xvi. 4.

the first place; "Begin at Jerusalem." Preach repentance and remission of sins among all nations, "Beginning at Jerusalem." Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world?

*Obj.* But I have a heart as hard as a rock.

*Ans.* Well, but this doth not prove thee a bigger sinner.

*Obj.* But my heart continually frets against the Lord.

*Ans.* Well, this doth but prove thee a bigger sinner.

*Obj.* But I have been desperate in sinful courses.

*Ans.* Well, stand thou with the number of the biggest sinners.

*Obj.* But my grey head is found in the way of wickedness.

*Ans.* Well, thou art in the rank of the biggest sinners.

*Obj.* But I have not only a base heart, but I have lived a debauched life.

*Ans.* Stand thou also among those that are called the biggest sinners. And what then? Why the text swoops you all; you cannot object yourselves beyond the text. It has a particular message to the biggest sinners. I say it swoops you all.

*Obj.* But I am a reprobate.

*Ans.* Now thou talkest like a fool, and of that thou understandest not: no sin, but the sin of final impenitence, can prove a man a reprobate; and I am sure thou hast not arrived as yet unto that; therefore thou understandest not what thou sayest, and makest groundless conclusions against thyself. Say thou art a sinner, and I will hold with thee; say thou art a great sinner, and I will say so too: yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond thee, is yet betwixt hell and thee; "Begin at Jerusalem," has yet a smile upon thee; and thou talkest as if thou wast a reprobate, and that the greatness of thy sins do prove thee so to be; when they yet of Jerusalem were not such, whose sins, I dare say, were such, both for bigness and heinousness, as thou art not capable of committing beyond them; unless now, after thou hast received conviction that the Lord Jesus is the only Savior of the world, thou shouldst wickedly and despitefully turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat afresh. This, I must confess, will bring a man under the black rod, and set him in danger of eternal damnation. Heb. vi. 6; x. 29. This is trampling under foot the son of God, and counting his blood an unholy thing. This did they of Jerusalem; but they did it ignorantly in unbelief, and so were yet capable



of mercy: But to do this against professed light, and to stand to it, puts a man beyond the text indeed. Acts iii. 14—17; 1 Tim. i. 13.

But I say, what is this to him, that would fain be saved by Christ? His sins did, as to greatness, never yet reach to the nature of the sins that the sinners intended by the text, had made themselves guilty of. He that would be saved by Christ, has an honorable esteem of him; but they of Jerusalem preferred a murderer before him: but as for him, they cried, Away, away with him, it is not fit that he should live. Perhaps thou wilt object, That thyself hast a thousand times preferred a stinking lust before him: I answer be it so; it is but what is common to men to do; nor doth the Lord Jesus make such a foolish life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee; but admits of thy repentance, and offereth himself unto thee freely, as thou standest among the Jerusalem sinners.

Take therefore encouragement, man, mercy is, by the text, held forth to the biggest sinners, yea, put thyself into the number of the worst, by reckoning that thou mayest be one of the first, and mayst not be put off, till the biggest sinners are served; for the biggest sinners are first invited; consequently if they come they are like to be the first that shall be served. It was so with Jerusalem; Jerusalem sinners were they that were first invited, and those of them that came first, (and there came three thousand of them the first day they were invited; how many came afterwards none can tell,) they were first served.

Put in thy name, man, among the biggest, lest thou art made to wait till they are served. You have some men that think themselves very cunning, because they put up their names in their prayers among them that feign it, saying, God, I thank thee I am not so bad as the worst. But believe it, if they be saved at all, they shall be saved in the last place. The first in their own eyes shall be saved last; and the last or worst shall be first. The text insinuates it; "Begin at Jerusalem;" and reason backs it, for they have most need. Behold ye, therefore, how God's ways are above ours; we are for serving the worst last, God is for serving the worst first. The man at the pool, that to my thinking was longest in his disease, and most helpless as to his cure, was first healed; yea he only was healed; for we read that Christ healed him, but we read not then that he healed one more there. John v. 1—10.

Wherefore, if thou wouldst soonest be served, put in thy name among the very worst of sinners. Say, when thou art

upon thy kness, Lord! here is a Jerusalem sinner! a sinner of the biggest size! one whose burthen is of the greatest bulk and heaviest weight! one that cannot stand long without sinking into hell, without thy supporting hand! "Be not thou far from me, O Lord: O my strength, haste thou to help me."

I say put in thy name with Magdalen, with Manasseh, that thou mayst fare as the Magdalen and the Manasseh sinners do. The man in the gospel made the desperate condition of his child an argument with Christ to haste his cure: "Sir, come down," saith he, "ere my child die," John iv. 49, and Christ regarded his haste, saying, "Go thy way, thy son liveth." ver. 50. Haste requires haste. David was for speed; deliver me speedily, hear me speedily, answer me speedily. Psal. xxxi. 2; Psal. lxix. 17; Psal. cii. 3. But why speedily? I am in the net, I am in trouble, my days consume like smoke. Psal. xxxi. 4; Psal. lxix. 17; Psal. cii. 3. Deep calleth unto deep, necessity calls for help; great necessity for present help.

Wherefore, I say, be ruled by me in this matter; feign not thyself another man, if thou hast been a filthy sinner, but go in thy colors to Jesus Christ, and put thyself among the most vile, and let him alone to put thee among the children. Jer. iii. 19. Confess all thou knowest of thyself; I know thou wilt find it hard work to do thus; especially if thy mind be legal; but do it lest thou stay and be deferred with the little sinners, until the great ones have had their alms. What do you think David intended when he said his wounds stunk and were corrupted, but to hasten God to have mercy upon him, and not to defer his cure? "Lord," says he, "I am troubled, I am bowed down greatly, I go mourning all the day long, I am feeble, and sore broken, by reason of the disquietment of my heart." Psal. xxxviii. 3—7.

David knew what he did by all this; he knew that his making the worst of his case, was the way to speedy help, and that a feigning and dissembling the matter with God, was the next way to a demur, as to his forgiveness.

I have one thing more to offer for thy encouragement, who deemest thyself one of the biggest sinners; and that is, thou art as it were called by thy name, in the first place to come in for mercy. Thou man of Jerusalem, hearken to thy call; men do so in courts of judicature, and presently cry out, Here Sir; and then shoulder and crowd, and say, Pray give way, I am called into the court. Why this is the case, thou great, thou Jerusalem sinner; be of good cheer, he calleth thee.

Mark x. 46—49. Why sittest thou still? Arise. Why standest thou still? Come man, thy call should give thee authority to come. "Begin at Jerusalem," is thy call and authority to come; wherefore up and shoulder it man; say, stand away devil, Christ calls me; stand away unbelief, Christ calls me; stand away all ye my discouraging apprehensions, for my Savior calls me to him to receive of his mercy. Men will do thus as I said in courts below: and why shouldst not thou approach thus to the court above? The Jerusalem sinner is first in thought, first in commission, first in the record of names; and therefore should give attendance with expectation, that he is first to receive mercy of God.

Is not this an encouragement to the biggest sinners to make their application to Christ for mercy? "Come unto me all ye that labor and are heavy laden," doth also confirm this thing; that is, that the biggest sinner, and he that hath the biggest burden, is he who is first invited. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man; and says, Bring in hither the maimed, the halt, and the blind; let the Jerusalem sinner that stands there behind come to me. Wherefore, since Christ says come, to thee let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.

Fourthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then come thou profane wretch, and let me a little enter into an argument with thee. Why wilt thou not come to Jesus Christ, since thou art a Jerusalem sinner? How canst thou find in thy heart to set thyself against grace, against such grace as offereth mercy to thee? What spirit possesseth thee, and holds thee back from a sincere closure with thy Savior? Behold God groaningly complains of thee, saying, "But Israel would none of me. When I called, none did answer." Psalm lxxxi. 11; Isaiah lxvi. 4.

Shall God enter this complaint against thee? Why dost thou put him off? Why dost thou stop thine ear? Canst thou defend thyself? When thou art called to an account for thy neglects of so great salvation, what canst thou answer? Or dost thou think thou shalt escape the judgment? Heb. ii. 3.

No more such Christs! there will be no more such Christs, sinner! Oh, put not off the day of grace, away from thee! If it be once gone, it will never come again, sinner.

But what is it that has got thy heart, and that keeps it from thy Savior? "Who in the heavens can be compared unto



the Lord? Who among the sons of the mighty can be likened unto the Lord?" Psalm lxxxix. 6. Hast thou, thinkest thou, found any thing so good as Jesus Christ? Is there among thy sins, thy companions, and foolish delights, that like Christ can help thee in the day of thy distress? Behold the greatness of thy sins cannot hinder: let not the stubbornness of thy heart hinder thee, sinner.

*Obj.* But I am ashamed.

*Ans.* Oh! do not be ashamed to be saved, sinner.

*Obj.* But my old companions will mock me.

*Ans.* Oh! do not be mocked out of eternal life, sinner.

Thy stubbornness affects, afflicts the heart of thy Savior. Carest thou not for this? Of old he beheld the city, and wept over it. Canst thou hear this and not be concerned? Luke xix. 41, 42. Shall Christ weep to see thy soul going on to destruction, and wilt thou sport thyself in that way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the thoughts of the loss of thy soul, than thyself who art certainly eternally miserable if thou neglectest to come to him.

Those things that keep thee and thy Savior, on thy part, asunder, are but bubbles; the least prick of an affliction will let out, as to thee, what now thou thinkest is worth the venture of heaven to enjoy.

Hast thou not reason? Canst thou not so much as once soberly think of thy dying hour? or whither thy sinful life will drive thee then? Hast thou no conscience? or having one, is it rocked so fast asleep by sin, or made so weary with an unsuccessful calling upon thee, that it is laid down and cares for thee no more? Poor man! thy state is to be lamented. Hast no judgment? Art not able to conclude, that to be saved is better than to burn in hell; and that eternal life, with God's favor is better than a temporal life in God's displeasure? Hast no affection but what is brutish? what, none at all? no affection for the God that made thee? none for his loving son that has showed his love, and died for thee? Is not heaven worth thy affection? O poor man! which is strongest thinkest thou, God or thee? If thou art not able to overcome him, thou art a fool for standing out against him. Matt. v. 25, 26. "It is a fearful thing to fall into the hands of the living God." He will gripe hard, his fist is stronger than a lion's paw; take heed of him, he will be angry if you despise his son; and will you stand guilty in your trespasses, when he offereth you his grace and favor? Exod. xxxiv. 6, 7; Heb. x. 29—31.

Now we come to the text, "Beginning at Jerusalem." This text, though it be now one of the brightest stars that shineth in the Bible, because there is in it, as full, if not the fullest offer of grace that can be imagined, to the sons of men: yet to them that shall perish from under this word, even this text will be to such, one of the hottest coals in hell.

This text, therefore, will save thee or sink thee; there is no shifting of it; if it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, why so unconcerned? Hast no soul? or dost think thou mayst lose thy soul, and save thyself? Is it not pity, had it otherwise been the will of God, that ever thou wast made a man, for that thou settest so little by thy soul?

Sinner, take the invitation; thou art called upon to come to Christ; nor art thou called upon but by order from the Son of God, though thou shouldst happen to come of the biggest sinners; for he has bid us offer mercy, as to all the world in general, so, in the first place, to the sinners of Jerusalem, or to the biggest sinners.

Fifthly. Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shows how unreasonable a thing it is for men to despair of mercy. For those that presume, I shall say something to them afterward.

I now speak to them that despair.

There are four sorts of despair. There is the despair of devils: there is the despair of souls in hell; there is the despair that is grounded upon men's deficiency; and there is the despair that they are perplexed with that are willing to be saved, but are too strongly borne down with the burden of their sins.

The despair of devils, the damned's despair, and that despair that a man has of attaining of life, because of his own deficiency, are all unreasonable. Why should not devils and damned souls despair? Yea, why should not man despair of getting to heaven by his own abilities? I therefore am concerned only with the fourth sort of despair, to wit, with the despair of those that would be saved, but are too strongly borne down with the burden of their sins.

I say, therefore, to thee that art thus, and why despair? Thy despair, if it was reasonable, should flow from thee, because found in the land that is beyond the grave, or because thou certainly knowest that Christ will not or cannot save thee.

But for the first, thou art yet in the land of the living; and for the second, thou hast ground to believe the quite contra-

ry; Christ is able to save to the uttermost, them that come to God by him; and if he were not willing, he would not have commanded that mercy, in the first place, should be offered to the biggest sinners. Besides, he hath said, "And let him that is a-thirst come, and whosoever will, let him take the water of life freely;" that is, with all my heart. What ground now is here for despair? If thou sayest, the number and burden of my sins; I answer, nay; that is rather a ground for faith; because such an one, above all others, is invited by Christ to come unto him, yea, promised rest and forgiveness if they come. Matt. xi. 28. What ground then to despair? Verily none at all. Thy despair then is a thing unreasonable, and without footing in the word.

But I have no experience of God's love; God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day.

Thou hast experience of God's love, for that he has opened thine eyes to see thy sins; and for that he has given thee desires to be saved by Jesus Christ. For by thy sense of sin thou art made to see thy poverty of spirit, and that has laid thee under a sure ground to hope that heaven shall be thine hereafter.

Also thy desires to be saved by Christ has put thee under another promise, so there is two to hold thee up in them, though thy present burden be never so heavy. Matt. v. 3. 6. As for what thou sayst, as to God's silence to thee, perhaps he has spoken to thee once or twice already, but thou hast not perceived it. Job xxxiii. 14, 15.

However thou hast Christ crucified set forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jerusalem sinner, though thou be the biggest sinner; and so no ground to despair. What, if God be silent to thee, is that ground of despair? Not at all; so long as there is a promise in the Bible that God will in no wise cast away the coming sinner, and so long as he invites the Jerusalem sinner to come unto him. John vi. 37.

Build not therefore despair upon these things; they are no sufficient foundation for it, such plenty of promises being in the Bible; and such a discovery of his mercy to great sinners of old, especially since we have withal a clause in the commission given to ministers to preach, that they should begin with the Jerusalem sinners in their offering of mercy to the world.

Besides, God says, "They that wait upon the Lord shall renew their strength, they shall mount up with wings like



eagles;" but perhaps it may be long first. "I waited long," saith David, "and did seek the Lord;" and at length his cry was heard: wherefore he bids his soul wait on God, and says, for it is good so to do before thy saints. Psal. xl. 1; lxii. 5; lii. 9.

And what if thou waitest upon God all thy days? Is it below thee? And what if God will cross his book, and blot out the hand writing that is against thee, and not let thee know it as yet? Is it fit to say unto God, Thou art hard hearted? Despair not; thou hast no ground to despair, so long as thou livest in this world. It is a sin to begin to despair before one sets his foot over the threshold of hell gates. For them that are there, let them despair and spare not, but as for thee, thou hast no ground to do it. What! despair of bread in a land that is full of corn! despair of mercy, when our God is full of mercy! despair of mercy, when God goes about by his ministers, beseeching of sinners to be reconciled unto him! 2 Cor. v. 18—20.

Thou scrupulous fool, where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him? He often calls upon sinners to trust him, though they walk in darkness, and have no light. Isa. i. 10.

They have his promise and oath for their salvation, that flee for refuge to the hope set before them. Heb. vi. 17, 18.

Despair! when we have a God of mercy, and a redeeming Christ alive! For shame, forbear; let them despair that dwell where there is no God, and that are confined to those chambers of death which can be reached by no redemption.

A living man despair! when he is chid for murmuring and complaining! Lam. iii. 39. Oh! so long as we are where promises swarm, where mercy is proclaimed, where grace reigns, and where Jerusalem sinners are privileged with the first offer of mercy, it is a base thing to despair.

Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father, and the redeeming blood of Christ his Son. Oh unreasonable despair!

Despair makes man God's judge; it is a controler of the promise, a contradicter of Christ in his large offers of mercy; and one that undertakes to make unbelief the great manager of our reason and judgment, in determining about what God can and will do for sinners.

Despair! It is the devil's fellow, the devil's master; yea, the chains with which he is captivated and held under dark-

ness for ever : and to give way thereto in a land, in a state and time that flows with milk and honey, is an uncomely thing.

I would say to my soul, O my soul ! this is not the place of despair ; this is not the time to despair in : As long as mine eyes can find a promise in the bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world ; so long will I wait or look for mercy, so long will fight against unbelief and despair.

This is the way to honor God and Christ ; this is the way to set the crown on the promise ; this is the way to welcome the invitation and inviter ; and this is the way to thrust thyself under the shelter and protection of the word of grace. Never despair so long as our text is alive, for that doth sound it out, That mercy by Christ, is offered, in the first place, to the biggest sinner.

Despair is an unprofitable thing ; it will make a man weary of waiting upon God ; 2 Kings, vi. 33 : it will make a man forsake God, and seek his heaven in the good things of this world ; Gen. iv. 13—18. It will make a man his own tormentor, and flounce and fling like a wild beast in a net ; Isa. li. 20.

Despair ! it drives a man to the study of his own ruin, and brings him at last to his own executioner ; 2 Sam. xvii. 23 ; Matt. xxvii. 3, 4, 5.

Besides, I am persuaded also, that despair is the cause that there are so many that would fain be Atheists in the world : For because they have entertained a conceit that God will never be merciful to them ; therefore they labor to persuade themselves that there is no God at all, as if their unbelief would kill God, or cause him to cease to be. A poor shift for an immortal soul, for a soul who liketh not to retain God in its knowledge ! If this be the best that despair can do, let it go, man, and betake thyself to faith, to prayer, to wait for God, and to hope, in despite of ten thousand doubts. And for thy encouragement, take yet (as an addition to what has already been said) these following scriptures, “ The Lord takes pleasure in them that fear him, in them that hope in his mercy ;” Psal. cxlvii. 11.

Whence note, They fear not God that hope not in his mercy ; Also God is angry with them that hope not in his mercy : for he only taketh pleasure in them that hope. He that believeth, or he that received his testimony, “ hath set to his seal that God is true ;” John iii. 33, but he that receiveth it not hath made him a liar, and that is a very unworthy thing.

1 John v. 10, 11. "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon;" Isa. lv. 7. Perhaps thou art weary of thy ways, but art not weary of thy thoughts, of thy unbelieving and despairing thoughts: Now God also would have thee cast away these thoughts, as such which he deserveth not at thy hands; for he will have mercy upon thee, and he will abundantly pardon.

"O fools and slow of heart to believe all that the prophets have spoken;" Luke xxiv. 25. Mark you here, slowness to believe is a piece of folly. Ay! but sayest thou, I do believe some, and I believe what can make against me. Ay, but sinner, Christ Jesus here calls thee fool for not believing all. Believe all, and despair if thou canst. He that believes all, believes that text that saith, Christ would have mercy preached first to the Jerusalem sinners. He that believeth all, believeth all the promises and consolations of the word; and the promises and consolations of the word weigh heavier than do all the curses and threatenings of the law; and mercy rejoiceth against judgment. Wherefore believe all, and mercy will to thy conscience weigh judgment down, and so minister comfort to thy soul. The Lord take the yoke from off thy jaws, since he has set meat before thee, Hos. xi. 4, and help thee to remember that he is pleased in the first place to offer to the biggest sinners.

Sixthly, Since Jesus Christ would have mercy offered in the first place to the biggest sinners, let souls see that they lay right hold thereof, lest they, notwithstanding, indeed come short thereof. Faith only knows how to deal with mercy; wherefore put not in the place thereof presumption. I have observed, that as there are herbs and flowers in our gardens, so there are counterfeits in the field; only they are distinguished from the other by the name of wild ones. Why, there is faith, and wild faith; and wild faith is this presumption. I call it wild faith, because God never placed it in his garden, his church; it is only to be found in the field, the world. I also call it wild faith; because it only grows up and is nourished where other wild notions abound. Wherefore take heed of this and all may be well; for this presumptuousness is a very heinous thing in the eyes of God; "The soul," saith he, "that shall do ought presumptuously, (whether born in the land or a stranger) the same reproacheth the Lord; and that soul shall be cut off from among his people." Num. xv. 30.



The thoughts of this made David tremble, and pray, "That God would hold him back from presumptuous sins, and not suffer them to have dominion over him." Psal. xix. 13.

Now this presumption, then, puts itself in the place of faith, when it tampereth with the promise for life, while the soul is a stranger to repentance. Wherefore you have in the text, to prevent doing thus, both repentance and remission of sins to be offered to Jerusalem; not remission without repentance: For all that repent not shall perish, let them presume on grace and the promise while they will. Luke xiii. 1, 2, 3.

Presumption, then, is that which severeth faith and repentance, concluding the soul shall be saved by grace, though the man was never made sorry for his sins, nor the love of the heart turned therefrom. This is to be self-willed, as Peter has it: and this is a despising the word of the Lord, for that has put repentance and faith together. Mark i. 15. "And because he has despised the word of the Lord, and hath broken the commandment, that soul shall utterly be cut off; his iniquities shall be upon him." Num. xv. 31.

Let such therefore look to it, who yet are and abide in their sins; for such if they hope, as they are to be saved, presume upon the grace of God. Wherefore presumption, and not hearkening to God's word, are put together. Deut. xvii. 12.

Again, the men presume when they are resolved to abide in their sins and yet expect to be saved by God's grace through Christ. This is as much as to say, God liketh of sin as well as I do, and careth not how men live, if so be they lean upon his Son. Of this sort are they that build up Zion with blood, and Jerusalem with iniquity; "That judge for reward and teach for hire, and divine for money, and lean upon the Lord." Mic. ii. 10, 11. This is doing things with a high hand against the Lord our God, and a taking him, as it were at the catch! This is, as we say among men, to seek to put a trick upon God, as if he had not sufficiently fortified his proposals of grace by his holy word, against all such kind of fools as these. But look to it.

Such will be found at the day of God, not among that great company of Jerusalem sinners that shall be saved by grace, but among those that have been the great abusers of the grace of God in the world. Those that say let us sin that grace may abound, and let us do evil that good may come, their damnation is just. And if so, they are a great way off of that salvation that is by Jesus Christ presented to the Jerusalem sinners.

I have therefore these things to propound to that Jerusalem sinner that would know, if he may be so bold to venture himself upon this grace.

1. Dost thou see thy sins?

2. Art thou weary of them?

3. Wouldst thou with all thy heart be saved by Jesus Christ? I dare say no less, I dare say no more. But if it be truly thus with thee, how great soever thy sins have been, how bad soever thou feelest thy heart, how far soever thou art from thinking that God has mercy for thee; thou art the man, the Jerusalem sinner, that the word of God has conquered, and to whom it offereth free remission of sins, by the redemption that is in Jesus Christ.

When the jailor cried out, "Sirs, What must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." He that sees his sins aright, is brought to his wits end by them, and he that is so is willing to part from them, and to be saved by the grace of God.

If this be thy case, fear not, give no way to despair; thou presumest not, if thou believest to life everlasting in Jesus Christ: Yea, Christ is prepared for such as thou art.

Therefore take good courage and believe. The design of Satan is to tell the presumptuous, that their presuming on mercy is good; but to persuade the believer, that his believing is impudent bold dealing with God. I never heard a presumptuous man in my life say he was afraid he presumed; but I have heard many an honest, humble soul say, they have been afraid that their faith has been presumption. Why should Satan molest those whose ways he knows will bring them to him? And who can think that he should be quiet when men take the right course to escape his hellish snares? This therefore is the reason why the truly humbled is opposed, while the presumptuous goes on by wind and tide. The truly humble, Satan hates, but he laughs to see the foolery of the other.

Does thy hand and heart tremble? Upon thee the promise smiles; "To this man will I look," says God, "even to him that is poor, and of a contrite spirit, and trembles at my word." Isa. lxvi. 2.

What, therefore, I have said of presumption, concerns not the humble in spirit at all. I therefore am for gathering up the stones, and for taking the stumbling-blocks out of the way of God's people, and forewarning of them that they lay the stumbling-block of their iniquity before their faces, and

that for presuming upon God's mercy; and let them look to themselves. Ezek. xiv. 6, 7, 8.

Also our text stands firm as ever it did, and our observation is still of force, That Jesus Christ would have mercy offered in the first place to the biggest sinners. So then, let none despair, let none presume; let none despair that are sorry for their sins, and would be saved by Jesus Christ: Let none presume, that abide in the liking of their sins, though they seem to know the exceeding grace of Christ; for though the doors stand wide open for the reception of the penitent, yet it is fast enough barred and bolted against the presumptuous sinner. Be not deceived, God is not mocked, whatsoever a man sows, that he shall reap. It cannot be that God should be wheedled out of his mercy, or prevailed upon by lips of dissimulation; he knows them that trust in him, and that sincerely come to him by Christ for mercy. Nahum i. 7.

It is then, not the abundance of sins committed, but the not coming heartily to God by Christ for mercy, that shuts men out of doors. And though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all thy other sins abide upon thee unforgiven.

God complains of this: "They have not cried unto me with their heart: They turned, but not to the Most High. They turned feignedly."

Thus doing his soul hates; but the penitent, humble, broken-hearted sinner, be his transgressions red as scarlet, red like crimson, in number as the sand, though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers, or tears, or groans for mercy, yet he is safe. "To this man God will look."

Seventhly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? then here is ground for those, that as to practice, have not been such, to come to him for mercy.

Although there is no sin little of itself, because it is a contradiction of the nature and majesty of God, yet we must admit of divers numbers, and also of aggravations. Two sins are not so many as three; nor are three, that are done in ignorance, so big as one that is done against light, against knowledge and conscience. Also there is the child in sin, and a man in sin that has his hairs grey, and his skin wrinkled for every age. And we must put a difference betwixt these sinners also. For can it be, that a child of seven, or ten, or sixteen years old, should be such a sinner, a sinner so vile in the eye of the law, as he is who has walked according to the



course of this world, forty, fifty, sixty, or seventy years? Now, the youth, this stripling, though he is a sinner, is but a little sinner, when compared with such.

Now, I say, if there be room for the first sort, for those of the biggest size, certainly there is room for the lesser size. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Christ Jesus has grace enough to save great sinners, he has surely grace enough to save little ones. If he can forgive five hundred pence, for certain he can forgive fifty.

But you said before, that the little sinners must stand by until the great ones have received their grace; and that's discouraging!

I answer, There are two sorts of little sinners; such as are so, such as feign themselves so. They are those that feign themselves so that I intended there; and not those that are indeed comparatively so. Such as feign themselves so, may wait long enough before they obtain forgiveness.

But again, A sinner may be comparatively a little sinner, and sensibly a great one. There are then two sorts of greatness in sin; greatness by reason of number, greatness by reason of thoroughness of conviction of the horrible nature of sin. In this last sense, he that has but one sin, if such a one could be found, may in his own eyes find himself the biggest sinner in the world. Let this man or this child, therefore, put himself among the great sinners, and plead with God as great sinners do, and expect to be saved with the great sinners, and as soon, and as heartily as they.

Yea, a little sinner, that comparatively is truly so, if he shall graciously give way to conviction, and shall in God's light diligently weigh the horrible nature of his own sins, may yet sooner obtain forgiveness for them at the hands of the heavenly Father, than he that has ten times his sins, and so cause to cry ten times harder to God for mercy.

For the grievousness of the cry is a great thing with God; for if he will hear the widow if she cries at all, how much more if she cries most grievously? *Exod. xxii. 22, 23.*

It is not the number, but the true sense of the abominable nature of sin, that makes the cry for pardon lamentable. He, as I said, that has many sins, may not cry so loud in the ears of God, as he that has far fewer; he in our present sense that is in his own eyes the biggest sinner, is he that soonest findeth mercy.

The offer then is to the biggest sinner, to the biggest sinner first; and the mercy is first obtained by him that first confesseth himself to be such an one.

There are men that strive at the throne of grace for mercy, by pleading the greatness of their necessity. Now, their plea, as to the prevalency of it, lieth not in the counting up of the number, but in the sense of their greatness of their sins, and in the vehemency of their cry for pardon. And it is observable, that though the birth-right was Reuben's, and for his foolishness, given to the sons of Joseph; yet Judah prevailed above his brethren, and of him came the Messias. 1 Chron. v. 1, 2.

There is a heavenly subtilty to be managed in this matter. "Thy brother came with subtilty, and hath taken away thy blessing." The blessing belonged to Esau, but Jacob by his diligence made it his own. Gen. xxvii. 35. The offer is to the biggest sinner, to the biggest sinner first; but if he forbears to cry, the sinner that is a sinner less by far than he, both as to number and the nature of transgression, may get the blessing first, if he shall have grace to bestir himself well; for the loudest cry is heard furthest, and the most lamentable pierces soonest.

I therefore urge this head, not because I would have little sinners go and tell God they are little sinners, thereby to think to obtain mercy; for verily, so they are never like to have it. For such words declare, that such a one hath no true sense at all of the nature of his sins.

Sin, as I said, in the nature of it, is horrible, though it be but one single sin as to act; yea, though it be but a sinful thought; and so worthily calls for the damnation of the soul.

The comparison then, of little and great sinners, is to go for good sense among them. But to plead the fewness of thy sins, or the comparative harmlessness of their quality before God, argueth no sound knowledge of the nature of thy sin, and so no true sense of the nature or need of mercy.

Little sinner, when therefore thou goest to God, though thou knowest in thy conscience that thou, as to acts, art no thief, no murderer, no whore, no liar, no false swearer, or the like, and in reason must needs understand, that thus thou art not so profanely vile as others; yet when thou goest to God for mercy, (know no man's sins but thine own, make mention of no man's sins but thine own.) Also labor not to lessen thy own, but magnify and greaten them by all just circumstances, and be as if there was never a sinner in the world but thyself. Also cry out as if thou wast the only undone man; and that is the way to obtain God's mercy.

It is one of the comeliest sights in the world to see a little sinner commenting upon the greatness of his sins, multiplying and multiplying them to himself, till he makes them in his

own eyes bigger and higher than he seeth any other man's sins to be in the world; and as base a thing it is to see a man do otherwise, and as basely will come on it.

As therefore I said to the great sinner before. Let him take heed lest he presume, I say now to the little sinner, let him take heed that he do not dissemble; for there is as great an aptness in the little sinner to dissemble, as there is in the great one. "He that hideth his sins shall not prosper," be he a sinner little or great.

Eighthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shews the true cause why Satan makes such a head as he doth against him.

The Father and the Holy Spirit are well spoken of by all deluders and deceived persons; Christ only is the rock of offence. "Behold I lay in Zion a stumbling-stone and a rock of offence." Not that Satan careth for the Father or the Spirit more than he careth for the Son; but he can let men alone with their notions of the Father and the Spirit; for he knows they shall never enjoy the Father or the Spirit, if indeed they receive not the merits of the Son. "He that hath the Son, hath life; he that hath not the Son of God, hath not life," however they may boast themselves of the Father and the Spirit. Again, Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; He that abideth in the doctrine of Christ, hath both the Father and the Son.

Christ, and Christ only, is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himself "the way to the Father; and the true and living way." For we cannot come to the Father but by him. Satan knows this; therefore he hates him. Deluded persons are ignorant of this; and therefore they are so led up and down by Satan by the nose as they are.

There are many things by which Satan has taken occasion to greaten his rage against Jesus Christ.

As, first, his love to man, and then the many expressions of that love. He hath taken man's nature upon him: he hath in that nature fulfilled the law to bring in righteousness for man, and hath spilt his blood for the reconciling of man to God; he hath broke the neck of death, put away sin, destroyed the works of the devil, and got into his own hands the keys of death; and all these are heinous things to Satan. He cannot abide Christ for this. Besides, he hath eternal life in himself, and that to bestow upon us; and we in all likelihood are to possess the very places from which the Satans by transgression fell, if not places more glorious.



Wherefore he must needs be angry. And is it not a vexatious thing to him, that we should be admitted to the throne of grace by Christ, while he stands bound over in chains of darkness, to answer for his rebellions against God and his Son, at the terrible day of Judgment. Yea, we poor dust and ashes must become his judges, and triumph over him for ever; and all this long of Jesus Christ; for he is the meritorious cause of all this.

Now though Satan seeks to be revenged for this, yet he knows it is in vain to attack the person of Christ; he has overcome him; therefore he tampers with a company of silly men, that he may vilify him by them. And they, bold fools as they are, will not spare to spit in his face. They will rail at his person, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it. They will deny the very end, why he accomplished the law, and by jigs, and tricks, and quirks, which he helpeth them to, they set up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the name of Christ, and his ministers under the name of the ministers of righteousness.

And by his wiles and stratagems he undoes a world of men; but there is a seed, and they shall serve him, and it shall be counted to the Lord for a generation. These shall see their sins, and that Christ is the way to happiness. These shall venture themselves both body and soul upon his worthiness.

All this Satan knows, and therefore, his rage is kindled the more. Wherefore, according to his ability and allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor people, that he may, while his time shall last, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes he abuses them with wrong apprehensions of God, and with wrong apprehensions of Christ. He also casts them into the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and dishonor of God. He holds our hands, while the world buffets us; he puts bear skins upon us, and then set the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe, that that bedaubing comes from ourselves.

Oh the rage and the roaring of this lion! and the hatred that he manifests against the Lord Jesus, and against them that are purchased with his blood! But yet in the midst of all this, the Lord Jesus sends forth his herald to proclaim in the nations his love to the world; and to invite them to come in unto him for life; yea his invitation is so large, that it offereth

his mercy, in the first place, to the biggest sinners of every age, which augments the devil's rage the more.

Wherefore, as I said before, fret he, fume he, the Lord "Jesus will divide the spoil with this great one: yea, he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors."

Ninthly, would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Let the tempted harp upon this string for their help and consolation. The tempted, wherever he dwells, always thinks himself the biggest sinner, one most unworthy of eternal life.

This is Satan's master argument: Thou art a horrible sinner, a hypocrite, one that has a profane heart, one that is an utter stranger to a work of grace. I say, this is his maul, his club, his master-piece; he doth with this, as some do by their most enchanting songs, sings them every where. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But were they but aware, Satan by all this does but drive them to the gap out at which they should go, and so escape his roaring.

Saith he, thou art a great sinner, a horrible sinner, a profane hearted wretch, one that cannot be matched for a vile one in the country.

And all this while Christ says to his ministers, Offer mercy in the first place to the biggest sinners. So that this temptation drives thee directly into the arms of Jesus Christ.

Was therefore the tempted but aware, he might say, Ay, Satan, so I am, I am a sinner of the biggest size, and therefore have most need of Jesus Christ; yea, because I am such a wretch, therefore Jesus Christ calls me; yea, he calls me first; the first proffer of the gospel is to be made to the Jerusalem sinner; I am he, wherefore stand back, Satan; make a lane, my right is first to come to Jesus Christ.

This now will be like for like. This would foil the devil; this would make him say, I must not deal with this man thus; for thou I put a sword into his hand to cut off my head.

And this is the meaning of Peter, when he saith, "Resist him steadfast in the faith." and of Paul, when he saith, "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Wherefore is it said, "Begin at Jerusalem," if the Jerusalem sinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind, when Satan

haunts me with the continual remembrance of my sins, of my Jerusalem sins; Satan and my conscience say, I am the biggest sinner, Christ offereth mercy in the first place to the biggest sinners. Nor is the manner of the offer other but such as suited with my mind. I am sorry for my sin; yea, sorry at my heart, that ever sinful thought did enter, or find the least entertainment in my wicked mind; and might I obtain my wish, I would never more that my heart should be a place for aught but the grace and Spirit and faith of the Lord Jesus.

I speak not this to lessen my wickedness, I would not for all the world, but be placed by mine own conscience in the very front of the biggest sinners, that I might be one of the first that are beckoned by the gracious hand of Jesus the Saviour, to come to him for mercy.

Well, sinner, thou now speakest like a Christian, but say thus in a strong spirit in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyself well.

This improving of Christ in dark hours, is the life, though the hardest part of our Christianity. We should neither stop at darkness, nor at the raging of our lusts, but go on in a way of venturing and casting the whole of our affair for the next world at the foot of Jesus Christ. This is the way to make the darkness light; and also to allay the raging of our corruption.

The first time the passover was eaten, was in the night; and when Israel took courage to go forward, though the sea stood in their way like a devouring gulf, and the host of the Egyptians follow them at the heels; yet the sea gives place, and their enemies were as still as a stone till they were gone over.

There is nothing like faith to help at a pinch; faith dissolves doubts, as the sun drives away the mists. And that you may not be put out, know your time, as I said, of believing is always. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so; wherefore faith must be always in exercise.

Faith is the eye, is the mouth, is the hand, and one of these is of use all day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing, or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. "At what time," said the good man, "I am afraid, I will trust in thee."

Nor can we have a better encouragement to do this, than is by the text set before us, even an open heart for a Jerusalem



sinner. And if, for a Jerusalem sinner to come, then for such an one when come. If such a one to be saved, then for such a one that is saved. If for such a one to be pardoned his great transgressions, then for such a one who is pardoned these, to come daily to Jesus Christ too, to be cleansed and set free from his common infirmities, and from the iniquities of his holy things.

Therefore let the poor sinner that would be saved, labor for skill to make the best improvement of the grace of Christ to help him against the temptations of the devil and his sins.

Tenthly, would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Let those men consider this, that (have, or) may in a day of trial have spoken or done, what their profession or consciences told them they should not, and that have the guilt and burden thereof upon their consciences.

Whether a thing be wrong or right, guilt may pursue him that doth contrary to his conscience. But suppose a man should deny his God, or his Christ, or relinquish a good profession, and be under the real guilt thereof, shall he therefore conclude he is gone forever? Let him come again with Peter's tears, and no doubt but he shall obtain Peter's forgiveness; for the text includes the biggest sinners.

And it is observable, that before this clause was put into this commission, Peter was pardoned his horrible revolt from his master. He that revolteth in the day of trial, if he is not shot quite dead upon the place, but is sensible of his wound, and calls out for a surgeon, shall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him. Besides what we find recorded of Peter, you read in the Acts, some were through the violence of their trials, compelled to blaspheme, and yet are called saints.

Hence you have a promise or two that speaks concerning such kind of men, to encourage us to think, that at least some of them shall come back to the Lord their God. "Shall they fall," saith he, "and not arise? Shall they turn away and not return?" "And in that day I will assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast off a strong nation. And the Lord shall reign over them in Mount Zion for ever." What we are to understand by her that halteth, is best expressed by the prophet Elijah. Mic. iv. 6, 7.

I will conclude then, that for them that have halted, or may halt, the Lord has mercy in the bank, and is willing to accept them, if they return to him again.

Perhaps they may never be after that of any great esteem in the house of God, but if the Lord will admit them to favor and forgiveness, O exceeding and undeserved mercy !

Thou then that mayst be the man, remember this, that there is mercy also for thee. Return therefore to God, and to his Son, who hath yet in store for thee, and who will do thee good.

But perhaps thou wilt say, He doth not save all revolvers, and therefore perhaps not me.

*Ans.* Art thou returning to God? If thou art returning, thou art the man; "Return ye backsliding children, and I will heal your backslidings."

Christ Jesus has bags of mercy that were never yet broken up or unsealed. Hence it is said, he has goodness laid up; things reserved in heaven for his. And if he breaks up one of these bags, who can tell what he can do !

Hence his love is said to be such as passeth knowledge, and that his riches are unsearchable. He has no body knows what; for no body knows who: he has by him in store for such as seem, in the view of all men, to be gone beyond recovery. For this text is plain: What man or angel could have thought that the Jerusalem sinners had been yet on this side of an impossibility of enjoying life and mercy? Hadst thou seen their actions, and what horrible things they did to the Son of God; yea, how stoutly they backed what they did, with resolves and endeavors to persevere, when they had killed his person, against his name and doctrine; and that there was not found among them all that while, as we read of, the least remorse or regret for these their doings; couldst thou have imagined that mercy would ever have took hold of them, at least so soon! nay, that they should, of all the world, be counted those only meet to have it offered to them in the very first place! For so my text commands, saying, "Preach repentance and remission of sins among all nations, beginning at Jerusalem."

I tell you the thing is a wonder, and must for ever stand for a wonder among the sons of men. It stands also for an everlasting invitation and allurements to the biggest sinners to come to Christ for mercy.

Now since, in the opinion of all men, the revoler is such a one, if he has, as I said before, any life in him, let him take encouragement to come again, that he may live by Christ.

Eleventhly, Would Jesus Christ have mercy offered in the first place, to the biggest sinners? Then let God's ministers

tell them so. There is an incidence in us, I know not how it doth come about, when we are converted to condemn them that are left behind. Poor fools as we are, we forget that ourselves were so !

But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so, that we may give them convincing ground to believe, that we have found that mercy which also sets open the door for them to come and partake with us.

Ministers, I say, should do thus, both by their doctrine, and in all other respects.

Austerity doth not become us, neither in doctrine nor in conversation. We ourselves live by grace ; let us give as we receive, and labor to persuade our fellow-sinners, which God has left behind us, to follow after, that they may partake with us of grace. We are saved by grace, let us live like them that are gracious ; let all our things (to the world) be done in charity towards them, pity them, pray for them, be familiar with them for their good. Let us lay aside our foolish, worldly, carnal grandeur ; let us not walk the streets and have such behaviours as signify we are scarce for touching of the poor ones that are left behind, no not with a pair of tongs. It becomes us not thus to do.

Remember your Lord, he was familiar with publicans and sinners to a proverb. " Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." The first part, concerning his gluttonous eating and drinking, to be sure, was an horrible slander ; but for the other, nothing was ever spoke truer of him by the world. Now, why should we lay hands cross on this text ; that is, chuse good victuals, and love the sweet wine better than the salvation of the poor publican ? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them.

Why not fellowly with our carnal neighbors ? If we do take occasion to do so, that we may drop, and yet be distilling some good doctrine upon their souls. Why not go to the poor man's house, and give him a penny and a scripture to think upon ? Why not send for the poor to fetch away, at least the fragments of thy table that the bowels of thy fellow sinner may be refreshed as well as thine ?

Ministers should be exemplary : but I am an inferior man, and must take heed of too much meddling. But might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deserve it, though I may not name them.



But I say, let ministers follow the steps of their blessed Lord, who by word and deed shewed his love to the salvation of the world, in such a carriage as declared him to prefer their salvation before his own private concern: For we are commanded to follow his steps, "who did no sin, neither was guile found in his mouth."

And as I have said concerning ministers, so I say to all the brethren, Carry it so, that all the world may see that indeed you are the sons of love.

Love your Saviour; yea, shew one to another that you love him, not only by a seeming love of affection, but with the love of duty. Practical love is best. Many love Christ with nothing but the lick of the tongue. Alas! Christ Jesus the Lord must not be put off thus: "He that hath my commandments and keepeth them," saith he, "he it is that loveth me."

Practical love, which stands in self-denial, in charity to my neighbor, and a patient enduring of affliction for his name; this is counted love.

Right love to Christ is that which carries in it a provoking argument to others of the brethren. Heb. x. 24.

Should a man ask me, how he should know that he loveth the children of God? the best answer I could give him would be in the words of the apostle John; "By this," saith he, "we know we love the children of God, when we love God, and keep his commandments." 1 John v. 2.

Love to God and Christ, is then shewn, when we are tender of his name; and then we shew ourselves tender of his name, when we are afraid to break any of the least of his commandments. And when we are here, then do we shew our love to our brother also.

Now, we have obligation sufficient thus to do, for that our Lord loved us, and gave himself for us, to deliver us from death, that we might live through him.

The world, when they hear the doctrine that I have asserted and handled in this little book, to wit, that Jesus Christ would have mercy offered in the first place to the biggest sinners, will be apt, because themselves are unbelievers, to think that this is a doctrine that leads to looseness, and that gives liberty to the flesh: but if you that believe love your brethren and your neighbors truly, and as you should, you will put to silence the ignorance of such foolish men, and stop their mouths from speaking evil of you.

And I say, let the love of Christ constrain us to this. Who deserveth our heart, our mouth, our life, our goods, so much as Jesus Christ, who has bought us to himself by his blood, to

this very end, that we should be a peculiar people, zealous of good works?

There is nothing more seemly in this world, than to see a Christian walk as becomes the gospel; nor any thing more unbecoming a reasonable creature, than to hear a man say, I believe in Christ, and yet see in his life debauchery and profaneness. Might I, such men, should be counted the basest of men; such men should be counted by all, unworthy of the name of a Christian, and should be shunned by every good man, as such who are the very plague of profession.

For so it is written we should carry it towards them. Whoso have a form of godliness, and deny the power thereof, from such we must turn away.

It has oftentimes come into my mind to ask, by what means it is that the gospel profession should be so taunted with loose and carnal gospellers? and I could never arrive to better satisfaction in the matter than this: Such men are made professors by the devil, and so by him put among the rest of the godly. A certain man had a fruitless fig-tree planted in his vineyard; but by whom was it planted there? even by him that sowed the tares, his own children, among the wheat. Luke xiii. 6; Matt. xiii. 37—40, and that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and stumbling blocks to others; for he knows that a loose professor in the church does more mischief to religion than ten can do to it that are in the world.

Was it not, think you, the devil that stirred up the damsel that you read of in Acts xvi. to cry out, "These are the servants of the most high God, that shew unto us the way of salvation?" Yes it was, as is evident, for Paul was grieved to hear it. But why did the devil stir up her to cry so? but because that was the way to blemish the gospel, and to make the world think that it came from the same hand as did her soothsaying and witchery, ver. 16, 17, 18. "Holiness, O Lord becomes thy house forever."

Let therefore whoever they be that profess the name of Christ, take heed that they scandal not that profession which they make of him, since he has so graciously offered us, as we are sinners of the biggest size, in the first place, his grace to save us.

Having thus far spoken of the riches of the grace of Christ, and of the freeness of his heart to embrace the Jerusalem sinners, it may not be amiss to give you, yet as a caution, an intimation of one thing, namely, That this grace and freeness of

his heart is limited to time and day, the which whoso overstandeth, shall perish notwithstanding.

For as a king who of grace sendeth out to his rebellious people an offer of pardon, if they accept thereof by such a day, yet beheadeth or hangeth those that come not in for mercy until the day or time be past; so Christ Jesus has set the sinner a day, a day of salvation, an acceptable time, but he who standeth out, or goeth on in rebellion beyond that time, is like to come off with the loss of his soul.

Since therefore things are thus, it may be convenient here to touch a little upon these particulars.

1. That this day, or time, thus limited, when it is considered with reference to this or that man, is oft-times undiscerned by the person concerned therein, and always is kept secret as to the shutting up thereof.

And this in the wisdom of God, is thus; to the end no man, when called upon, should put off turning to God to another time: Now, and to-day, is that and only that which is revealed in holy writ.

And this shows us the desperate hazards which those men run, who when invitation or conviction attends them, put off turning to God to be saved till another, and as they think, a more fit season and time. For many by so doing, defer this to do, till the day of God's patience and long-suffering is ended; and then, for their prayers and cries after mercy, they receive nothing but mocks, and are laughed at by the God of heaven.

2. Another thing to be considered is this, namely, that the day of God's grace with some men begins sooner, and also sooner ends, than it doth with others. Those at the first hour of the day had their call sooner than they who were called upon to turn to God at the sixth hour of the day; yea, and they who were hired the third hour had their call sooner, than they who were called at the eleventh.

1st, The day of God's patience began with Ishmael, and also ended, before he was twenty years old. At thirteen years of age he was circumcised; the next year after Isaac was born, and then Ishmael was fourteen years old. Now, that day that Isaac was weaned, that day was Ishmael rejected; and suppose that Isaac was three years old before he was weaned, that was but the seventeenth year of Ishmael; wherefore the day of God's grace was ended with him betimes.

2dly, Cain's days ended with him betimes; for after God had rejected him, he lived to beget many children, and build a city, and to do many other things. But alas! all that while



he was a fugitive and a vagabond; nor carried he any thing with him, after the day of his rejection was come, but this doleful language in his conscience, "From God's face shall I be hid."

3dly, Esau through his extravagancies would needs go to sell his birth-right, not fearing (as other confident fools) but that yet the blessing would still be his; after which he lived many years, but all of them under the wrath of God, as was, when time came, made appear to his destruction; for "when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears."

Many instances might be given, as to such tokens of the displeasure of God against such as fool away, as the wise man has it, the prize which is put into their hand. Prov. xvii. 16.

Let these things therefore be a further caution to those that sit under the glorious sound of the gospel, and hear of the riches of the grace of God in Christ to poor sinners.

To slight grace, to despise mercy, and to stop the ear when God speaks, when he speaks such great things, so much to our profit, is a great provocation.

He offereth, he calls, he woos, he invites, he prays, he beseeches us, in this day of his grace, to be reconciled to him; yea, and has provided for us the means of reconciliation himself: Now this despised, must needs be provoking; and it is a fearful thing to fall into the hands of the living God.

But some man may say unto me, Fain I would be saved, fain I would be saved by Christ; but I fear this day of grace is past, and that I shall perish, notwithstanding the exceeding riches of the grace of God.

*Ans.* To this doubt I would answer several things.

First, With respect to the day; that is, whether it be ended with a man or no.

1. Art thou jogged, and shaken, and molested at the hearing of the word? Is thy conscience awakened and convinced then, that thou art at present in a perishing state, and that thou hast need to cry to God for mercy? This is a hopeful sign that this day of grace is not past with thee? for usually they that are past grace are also in their conscience past feeling, being "seared with an hot iron."

Consequently those past grace must be such as are denied the awakening fruits of the word preached. "The dead that hear," says Christ, "shall live:" at least while Christ has not quite done with them; the day of God's patience is not at an end with them.

2. Is there in thy more retired condition, arguings, strugglings, and strivings with thy spirit to persuade thee of the vanity of what vain things thou lovest, and to win thee in thy soul to a choice of Christ Jesus, and his heavenly things? Take heed and rebel not, for the day of God's grace and patience will not be past with thee, till he saith, "His spirit shall strive no more with thee;" for then the woe comes, when "he shall depart from them;" and when he says to the means of grace, "Let them alone."

3. Art thou visited in the night-seasons with dreams about thy state, and that thou art in danger of being lost? Hast thou heart-shaken apprehensions, when deep sleep is upon thee, of hell, death, and judgment to come? these are signs that God has not wholly left thee, or cast thee behind his back forever. "For God speaks once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose," (his sinful purposes,) "and hide pride from man."

All this while God has not left the sinner, nor is come to the end of his patience towards him, but stands at least with the door of grace a-jar in his hand, as being loth as yet to bolt it against him.

4. Art thou followed with affliction, and dost thou hear God's angry voice in thy afflictions? Doth he send with thy affliction an interpreter to show thee thy vileness? and why or wherefore the hand of God is upon thee; and upon what thou hast, to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy summer is not quite ended; thy harvest is not quite over and gone. Take heed, stand out no longer, lest he cause darkness, and lest thy feet stumble upon the dark mountains; and lest, while you look for light, he turn it into the shadow of death, and make it gross darkness.

5. Art thou crossed, disappointed, and way-laid, and overthrown in all thy foolish ways and doings? This is a sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a hedge, and a wall to stop thee? Has he crossed thee in all thou putttest thy hand unto? Take it as a call to turn to him; for by his thus doing, he shows he has a mind to give thee a better portion. For usually when God gives up men, and resolves to let them alone in the broad way, he gives them rope, and lets them have their desires in all hurtful things.

Therefore take heed to this also, that thou strive not against this hand of God; but betake thyself to a serious inquiry nto

the causes of this hand of God upon thee, and incline to think, it is because the Lord would have thee look to that, which is better than what thou wouldst satisfy thyself withal. When God had a mind to make the prodigal go home to his father, he sent a famine upon him, and denied him a bellyfull of the husks which the swine did eat. And observe it, now he was in his strait, he betook him to consideration of the good that there was in his father's house; yea, he resolved to go home to his father, and his father dealt well with him; he received him with music and dancing, because he had received him safe and sound.

6. Hast thou any enticing touches of the word of God upon thy mind? Doth, as it were, some holy word of God, give a glance upon thee, cast a smile upon thee, let fall, though it be but one drop of its favor upon thy spirit; yea, though it stays but one moment with thee! O! then the day of grace is not past! the gate of heaven is not shut! nor God's heart and bowels withdrawn from thee as yet! Take heed therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taste. Beware, I say, and take heed, there may be a falling away for all this; but, I say, as yet, God has not left thee, as yet he has not cast thee off.

Secondly, With respect to thy desires, what are they? Wouldst thou be saved? Wouldst thou be saved with a thorough salvation? Wouldst thou be saved from guilt, and filth too? Wouldst thou be the servant of thy Savior? Art thou indeed weary of the service of thy old master the devil, sin, and the world? And has these desires put thy soul to the flight? Hast thou through desires betaken thyself to thy heels? Dost fly to him that is a Savior from the wrath to come, for life? If these be thy desires, and if they be unfeigned, fear not. Thou art one of those runaways which God has commanded our Lord to receive, and not to send thee back to the devil thy master again, but to give thee a place in his house, even the place which liketh thee best.—“Thou shalt not deliver to his master,” says he, “the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him.”

This is a command to the church, consequently to the head of the church; for all commands from God come to her through her head: whence I conclude, that, as Israel of old was to receive the runaway servant who escaped from a heathen master to them, and should not dare to send him back to his master again, so Christ's church now, and consequently Christ himself may not, will not refuse that soul that has made his escape from sin, Satan,



the world, and hell, unto him, but will certainly let him dwell in his house, among his saints, in that place which he shall choose, even where it liketh him best. For he says in another place, "And him that cometh to me, I will in no wise cast out." In no wise, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances.

Wherefore if thy desires be firm, sound and unfeigned, to become the saved of Christ, and his servant, fear not, he will not, he will in no wise put thee away, or turn thee over to thy old master again.

Thirdly, As to thy fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.

*Obj.* But I am afraid I am not elect, or chosen to salvation though you call me a fool a little before for so fearing.

*Ans.* Though election, is, in order, before calling, as to God, yet the knowledge of calling must go before the belief of my election, as to myself. Wherefore souls that doubt of the truth of their effectual calling, do but plunge themselves into a deeper labyrinth of confusion that concern themselves with their election; I mean, while they labor to know it before they prove their calling. "Make your calling, and (so your) election sure."

Wherefore, at present, lay the thoughts of thy election by, and ask thyself these questions: Do I see my lost condition? Do I see salvation is no where but in Christ? Would I share in this salvation by faith in him? And would I, as was said afore; be thoroughly saved, to wit, from the filth as from the guilt? Do I love Christ, his Father, his saints, his words, and ways? This is the way to prove we are elect. Wherefore, sinner, when Satan, or thine own heart, seek to puzzle thee with election, say thou, I cannot tend to talk this point now, but stay till I know that I am called of God to the fellowship of his Son, and then I will shew you that I am elect, and that my name is written in the book of life.

If poor distressed souls will observe this order, they might save themselves the trouble of an unprofitable labor under these unreasonable and soul-sinking doubts.

Let us therefore, upon the sight of our wretchedness, fly and venturously leap into the arms of Christ, which are now open to receive us unto his bosom, as they were then nailed to the cross. This is coming to Christ for life aright: this is right running away from thy master, as was said before. And for this we have a multitude of scriptures to support, encourage and comfort us in our so doing.

But now let him that doth thus be sure to look for it; for Satan will be with him to morrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into dispute with him, to wit, about whether he be elect to life, and called indeed to partake of this Christ, to whom he is fled for succor; or whether he comes to him of his own presumptuous mind. Therefore we are bid as to come, so to arm ourselves with that armor which God has provided; that we may resist, quench, stand against, and withstand all the fiery darts of the devil.

If therefore thou findest Satan in this order to march against thee, remember then thou hadst this item about it; and betake thyself to faith and good courage; and be sober, and hope to the end.

*Obj.* But how if I should have sinned the sin unpardonable, or that called the sin against the Holy Ghost?

*Ans.* If thou hast, thou art lost forever: but yet before it is concluded by thee, that thou hast so sinned, know that they that would be saved by Jesus Christ through faith in his blood, cannot be counted for such.

1. Because of the promise; for that must not be frustrate; And that says, "And him that cometh to Christ, he will in no wise cast out." And again, "whoso will let him take of the water of life freely."

But, I say, how can these scriptures be fulfilled, if he that would indeed be saved, as before, has sinned the sin unpardonable? The scriptures must not be made void, nor their truth be cast to the ground. Here is a promise, and here is a sinner; a promise that says he shall not be cast out that comes and the sinner comes, wherefore he must be received: consequently, he that comes to Christ for life, has not, cannot have sinned that sin for which there is no forgiveness.

And this might suffice for an answer to any coming soul, that fears, though he comes, that he has sinned the sin against the Holy Ghost.

2. But again, He that has sinned the sin against the Holy Ghost cannot come, has no heart to come; can by no means be made willing to come to Jesus Christ for life; for that he has received such an opinion of him, and of his things, as deters and holds him back.

1st. He counteth this blessed person, this Son of God, a magician, a conjurer, a witch, or one that did, when he was in the world, what he did by the power and spirit of the devil. Now he that has this opinion of Jesus, cannot be willing to cast himself at his feet for life, or come to him as the only way to God and to salvation. And hence it is said again, that such an one

puts him to open shame, and treadeth him under foot ; that is, by contemning, reproaching, vilifying, and despising of him, as if he were the vilest one, or the greatest cheat in the world ; and has therefore, as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged, as one of the worst of malefactors.

2dly. His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth an unholy thing, or that which has no more virtue in it to save a soul from sin, than has the blood of a dog. For when the apostle says, he counts it an unholy thing, he means, he makes it of less value than that of a sheep or cow, which were clean according to the law ; and therefore must mean, that his blood was of no more worth to him in his account, than was the blood of a dog, an ass, or a swine, which always was, as to sacrifice, rejected by the God of heaven as unholy or unclean.

Now he who has no better esteem of Jesus Christ, and of his death and blood, will not be persuaded to come to him for life, or to trust in him for salvation.

3dly. But further, all this must be done against manifest tokens to prove the contrary, or after the shining of gospel light upon the soul, or some considerable profession of him as the Messias, or that he was the Savior of the world.

1st. It must be done against manifest tokens to prove the contrary ; and thus the reprobate Jews committed it, when they saw the works of God which put forth themselves in him, and called them the works of the devil and Beelzebub.

2dly. It must be done against some shining light of the gospel upon them. And thus it was with Judas, and with those who, after they were enlightened, and had tasted, and had felt something of the powers of the world to come, fell away from the faith of him, and put him to open shame and disgrace.

3dly. It must also be done after, and in opposition to one's own open profession of him. "For if after they have escaped the pollution of the world, through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein, and overcome ; the latter end is worse with them than the beginning ; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment (which is the word of faith) delivered unto them."

4thly. All this must be done openly, before witnesses, in the face, sight, and view of the world, by word and act. This is the sin that is unpardonable ; and he that hath thus done can never, it is impossible he ever should, be renewed again to repen-



tance, and that for a double reason; for such an one doth say, he will not; and of him God says, he shall not have the benefit of salvation by him.

*Obj.* But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?

*Ans.* It is called *the sin against the Holy Ghost*, because such count the works which he did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of him in the holy scriptures; for the scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection, and ascension of Jesus Christ.

Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou wouldst be saved by Christ; yea, it is impossible thou shouldst have done it, if indeed thou wouldst be saved by him.

No man can desire to be saved by him, whom he yet judgeth to be an impostor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent, who has, after light, and profession of him, thus horribly and devil-like, contemned and trampled upon him.

True, words, and wars, and blasphemies against this Son of man are pardonable; but then they must be done ignorantly and in unbelief. Also all blasphemous thoughts are likewise such as may be passed by, if the soul afflicted with them indeed is sorry for them.

All but this, sinner, all but this! If God has said, he will forgive one sin, it had been undeserved grace; but when he says, he will pardon all but one, this is grace to the height, nor is that one unpardonable otherwise, but because the Savior that should save them is rejected and put away.

We read of Jacob's ladder; Christ is Jacob's ladder that reacheth up to heaven, and he that refuseth to go by this ladder thither, will scarce by other means get up so high. There is none other name given under heaven among men, whereby we must be saved. There is none other sacrifice for sin than his; he also, and he only, is the Mediator that reconcileth men to God. And sinner, if thou wouldst be saved by him, his benefits are thine; yea, though thou art a great and Jerusalem transgressor.



